

**PENTATEUCH**  
**with**  
**COMMENT**

**ISAAC DELGADO**

**1789**

**Wipf and Stock Publishers**  
**Bible Versions Reproduction Series: Volume #88**

**THE PENTATEUCH**

**A NEW ENGLISH TRANSLATION**

**with Critical Remarks, Illustrations and Comment**

**Translated by: ISAAC DELGADO**

**1789** Original Publisher, ISAAC DELGADO, London

260 Pages

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# Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

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Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain





A NEW  
ENGLISH TRANSLATION  
OF THE  
PENTATEUCH:  
BEING A  
THOROUGH CORRECTION  
OF THE

PRESENT TRANSLATION,

Wherever it deviates from the genuine Sense of the Hebrew Expressions, or where it renders  
obscure the Meaning of the Text; or, lastly, when it occasions a  
seeming Contradiction:

Proving the Validity of such Emendations by

CRITICAL REMARKS AND ILLUSTRATIONS.

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C O M M E N T

ON

Such PASSAGES as cannot be sufficiently understood by a mere  
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By ISAAC DELGADO,

Teacher of the HEBREW LANGUAGE.

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M.DCC.LXXXIX.





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TO THE

Honourable and Right Reverend

Dr. SHUTE BARRINGTON,

LORD BISHOP OF SALISBURY.

MY LORD,

“**T**RUTH is the seal of the Almighty” is a rabbinical saying. To discover this sacred signature is the object of the following work. In this undertaking I have been supported by the consideration, that, from the beginning of the world, the instruments of the promulgation of the most important truths have been frequently low and humble. Your Lordship is a sincere inquirer into the foundation of truth, and duly impressed with the sanctity of its nature. Pardon me, therefore, my Lord, if I implore your patronage to the following *Specimen of a Correction of the admitted Translation of the old Testament.* The care of a true

and proper construction of the Hebrew Bible being committed to the Bench of Bishops, there appears to be a peculiar propriety in dedicating my well-meant attempt to one of the most learned and pious of its members.-----We both, my Lord, worship THE ONE TRUE GOD ; to his glory my poor endeavours are directed ; damp not, then, my zeal ; but permit me to subscribe myself,

M Y L O R D,

YOUR LORDSHIP'S

Devoted humble Servant,

ISAAC DELGADO.

## P R E F A C E.

**R**ELIGION is the greatest bulwark that can be introduced in a common-wealth, to keep peace and a due subordination among the people. It is as necessary as the several laws enacted for that purpose, or even the punishments inflicted on transgressors; since it keeps men honest from principle: therefore it is every man's duty, as much as lies in his power, to remove every obstacle to the reading of the Bible, and to obviate every thing that may have the appearance of an absurdity in it, it being the source of all the present established religions. It is greatly to be lamented, that, in a Christian country, which abounds with men eminent for their abilities and learning, a correction of the present translation of the Bible, and a literal explanation of it, so much wanted, (as will appear by this work,) hath been hitherto neglected; for the want of which, people, meeting with several obscure passages, which cannot be properly understood, are apt to throw it aside, and seldom view it again. What most surprises me is, that none of all the publishers of Family Bibles, that have come to my knowledge, ever undertook such a task; and, though they promise in their title-page to give a thorough correction of the present translation, yet I find they have performed it but very sparingly, and even *that* where it is least wanted, leaving several apparent contradictions, occasioned by an erroneous translation, unnoticed.

I am well aware of the difficulty attending such an enterprise, and that the qualifications, requisite to execute it properly, can hardly be met with in a single person; this, perhaps, may have deterred many from the undertaking, and may be alleged as an excuse for their neglect. However, I conceive that it is every man's duty, who is a proficient in the Hebrew language, to begin such a work, and proceed, as far as his abilities will permit him, in correcting the several errors in the present translation, giving at the same time a literal explanation of some obscure passages in the Bible, and leaving it to others to proceed in so laudable a work.

The difficulties attending such an enterprise consist chiefly in the nature of the original language, and also in the particular method of the inspired writers; and the person who undertakes it must be very attentive to the following peculiarities: viz.

1st. The Hebrew having no more than two tenses, the preterit and the future, the distinction of the imperfect, perfect, and pluperfect, tense, or of the indicative,

tive, subjunctive, potential, and optative, mood, must be supplied, by nice criticism and judgement, from the context.

2d. A letter, in the beginning of a word, often serving as a preposition, may, on some occasions, be a radical letter: therefore, when a sentence makes not good sense by taking it for a servile letter, it must be tried, if, by making it radical, it makes a better.

3d. As we have so few classical writings in Hebrew, we often meet with a word that occurs but once in Scripture: and, then, we are at liberty to render it as we may think it best suited to the context.

4th. Some verbs, or nouns, besides their common acceptation, are sometimes used to express quite a different meaning: therefore, when a sentence is not satisfactorily understood where any such words occur, we must examine other passages, where the like word is used, to see if another signification of such a word can be found more consonant to the context.

5th. Transpositions of sentences are very common in Scripture, and are very puzzling to a translator, who cannot be allowed the liberty of intermixing or of transposing the verses. It is common in Scripture to relate the execution of a command directly after it is given, although some circumstances belonging to it are not yet described, but are found expressed after the execution is narrated: a remarkable instance whereof we meet in Jeremiah, chap. xiv. ver. 15 and 16, where the prophet receives an order to present the cup of fury to several nations; then, in ver. 17, and so on to ver. 26, he specifies the execution of the command, but the material circumstance of what he was to tell them, at the time of presenting the cup, is not mentioned till the 27th verse; which transposition is totally unnoticed by the English translator. Another instance of this kind we find in Exodus, chap. xxxii. ver. 27, where Moses commands the Levites to kill every one that adored the golden calf; in ver. 28 the execution of the command is narrated; but the conclusion of the order of ver. 27 appears in ver. 29. The English translator, aware of this transposition, has rendered the verb, in v. 29, in the preterpluperfect tense; but this, I think, is not sufficient; for, the reader cannot perceive his meaning in so doing, unless ver. 28 be put in a parenthesis, and that ver. 29 should begin, *Moreover Moses had said*, or *Moses had also said*. — There are many similar instances, which are passed by unnoticed by the translator.

6th. Scripture often useth the future and the past indiscriminately the one for the other; yet this should not be deemed an incorrectness in the writers; for, were we to know the ancient pronounciation of the Hebrew, we might perhaps be able to discover the beauty that such seeming irregularities produce in the sound of such sentences. And what induces me to think that this may have been their intention is, that they are mostly found in hymns, poetical pieces, and prophetic visions.

7th. The particle *na*, which is commonly the sign of the accusative case after a verb, is often used for the nominative, meaning to express thereby the identity of the person, as when we say, in English, *the very man*. — A text in

Judges, chap. ix. ver. 28, is rendered unintelligible, on account of the English translator's mistaking this particle for the accusative case.

8th. The transposition of the letters of a radix is another difficulty attending the task of making a proper correction of the present English translation; and it often occurs in the sacred writings, as we find, *בבש* and *בבש* indifferently used for a *lamb*; *שלש* and *שלש*, *לחש* and *לחש*, &c. &c. which renders a passage in Psalm lxxvi. ver. 4, very obscure and unintelligible: the word *נאור* is there translated *glorious*; but I think it should be understood to mean *נורא*, *terrible*; for, with what propriety can glory or beauty be compared to mountains of prey?

For want of the English translator's giving proper attention to the above rules, many seeming contradictions and absurdities appear in that translation, rendering thereby the Bible in many places unintelligible, and the reading of it quite unpleasant. I therefore design in this work to remove every difficulty, as far as my abilities will permit: first, by giving a proper translation, to every Hebrew expression, suitable to the respective passage, in such a manner that it may not be contradictory to any other passage where the same narrative is repeated, and that it may clear up the meaning of the text where it appears to be obscure; but, where there is an apparent ambiguity in the Hebrew text, I mean to leave it in the translation, notwithstanding the impropriety of the English in expressing it, unless I am well authorised by other passages to determine the meaning. I purpose making proper observations to explain the literal meaning of the text, and to justify my translation, when any word or expression is rendered by me different from the common acceptation, proving the same by other passages where the like word or sentence is used in the sense that I adopt.

I shall also endeavour to assign a reason for the uncommon method, in Scripture, of expressing a narrative first in the second person, and then in the third. — Vide Exodus, chap. xxiv. ver. 1 to 3. In all which, as well as in other cases, upon finding myself deficient, I shall have recourse to several eminent Hebrew expositors, in order to afford as much light to the reader as I can, mentioning at the same time the author whose exposition I may have preferred; and, should I find nothing satisfactory in the expositors I may consult, I shall leave that sentence as unintelligible; but will never avail myself of that pernicious method of supposing an error in Scripture, committed by transcribers after the compilation of the Bible by Ezra and his synod, who faithfully handed it down to us as they found it, without venturing to alter a single letter, and was since preserved by the Massorites as pure as they received it, which will be proved by my observations on Joshua, chap. xxi. ver. 36. And it is worthy of notice, that all over the world, wherever there is a congregation of Jews, there is not any material difference in their Hebrew Bibles. But, to pretend to correct the original Hebrew by the different readings found in manuscripts lodged in private hands, which may have received many alterations by being copied from other manuscripts, (in which some annotations, having been interlined, may have been introduced into the text,) I think it prophane, as it would give us a spurious copy, instead of a divine narrative. However, I cannot deny that there are some appa-

rent errors in Scripture, but am firmly persuaded that they have been so *ab origine*, I mean before the compilation of the Bible by Ezra, and not committed since by transcribers: but this refers only to the rest of the Bible, exclusive of the Pentateuch, which was written by Moses; — therefore I cannot admit any error in it: besides, they are kept in the synagogues to be read weekly; and every copy is carefully examined, that there be not a letter too much nor any missing in it; and, if an error is found at the time of its being read, it is laid aside, and another is taken out, and the first is given to a scribe to correct it: so that it seems to me almost impossible that there should be any error in it: whereas, the other parts of the Bible, we do not know to a certainty who wrote them; for, several of those books were certainly not written by those whose names they bear. And, notwithstanding that I admit of some supposed errors in Scripture *ab origine*, before Ezra, yet I am not clear that they were committed by inadvertency or mistake, thinking rather, that they are purposely introduced to give us some farther information than what the letter expresses, though we may not be able, at this distance of time, to penetrate what it may be: v. g. we find an apparent incorrectness in Genesis, chap. xxiii. ver 1, in which the latter part of the verse, *these were the years of the life of Sara*, seems to be an insignificant repetition; yet we may, with some foundation, learn by it, Isaac's age when he was offered to be sacrificed, and the date of Rebecca's birth, (who afterwards became Isaac's wife;) for, these two events having been last narrated in the former chapter, this verse might be rendered thus: *Then* (referring to the two events) *the life of Sara was an hundred years*, (of course, Isaac was ten years old, and Rebecca was then born,) *and twenty-seven years (more) were the years of the life of Sara*: by which there is nothing superfluous in this verse; for, the first verb might belong to the hundred years only, and the latter verb to the whole amount of an hundred and twenty-seven years.

The method I shall pursue in this work will be as follows:

1st. The English translation will be inserted in two columns: the first will contain my corrections, under the title of New Translation, in which only such part of the verse as is corrected by me will be inserted. The second column, under the title of Old Translation, will contain the entire translation, as it stands in the English Bible, of such verses in which any corrections occur; and also (where it shall be deemed essential) such verses as require an explanation, although no corrections occur in them.

2d. I shall subjoin my observations under the text, in which I shall insert a justification of my correction, pointing out the erroneous meaning that may be inferred from the present translation; as also an explanation of such verses as may require it in order to clear up the meaning, although no corrections, in point of translation, occur on the same.

I shall not pretend to give the several meanings that many Hebrew texts may admit of, as that would be a most laborious task, and would leave the matter in great uncertainty; and my view is only to make the Bible intelligible, by giving the best meaning I can fix upon.

When

When first I took this work in hand, my views were confined to the use of my family only, sensible that the uncouthness of my language rendered it unfit to make its appearance in public. But, upon shewing a specimen of it to some of my friends, they represented that it would be wrong in me to withhold from the public the great utility they might receive from its publication, particularly such as might be desirous of employing some of their leisure hours in reading the Bible; and that, as to some impropriety in the language, I might make myself very easy about it, as the public would certainly excuse it, since, in a performance of this nature, they would look for useful information, and not for the flowers of oratory. Being then advised to shew it to the reverend and learned Dr. Owen, rector of St. Olave, &c. he coincided in the same opinion, advising me to publish at first the Pentateuch as a specimen of the whole; and, being prevailed upon to follow his advice, I trust to the indulgence of the reader, that he will overlook the inferiority of the style and the homeliness of the language.





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## FIRST BOOK OF MOSES,

C A L L E D

## G E N E S I S,

Signifying, in Greek, GENERATION.

## THE NEW TRANSLATION.

## C H A P. I.

1 **I**N the beginning God *produced* the heavens and the earth.

B

## THE OLD TRANSLATION.

## C H A P. I.

1 **I**N the beginning God created the heaven and the earth.

2 Now

## OBSERVATIONS ON CHAP. I

1 *Produced*. The Hebrew verb here used, doth not always mean *create*, but sometimes it is made use of to signify a *production*, or rather an *appearance* of something which in reality has no being, but merely denotes the absence, or privation, of its opposite; such as darkness, which has no entity, and is only a negative appearance occasioned by the privation of light. In like manner, evil is only a privation of good; and yet the prophet Isaiah, Chap. 45. v. 7. expresses both negatives by this verb, *אור*, (I form light and *produce darkness*, I make peace and *produce evil*.) And as the heavens and the earth were not created till the second day, (as will hereafter appear) this can only mean that rude substance, or first production, called (though still in that state)

by the names of what was afterwards to be formed out of it; therefore the heavens and the earth, here mentioned, mean the matter whence the spiritual and corporal beings were created. It being very frequent in Scripture to give the name of the thing produced to the matter whence it is made, as in Isaiah, chap. 47. v. 2. *Take the millstones and grind meal*, which certainly means grind corn, to turn it into meal; also, in Job, chap. 22. v. 6. *thou hast stripped the naked of their clothing*; who are so termed, because they were to become naked after being stripped. I must also observe, that this verb *אור* likewise means to cut, or circumscribe a limit or border; so that this may mean, that the Supreme Being separated from the eternal space, and circumscribed a large limited one, capable to contain all created beings, which may also be called making

2 *Now* the earth was without form and void, and darkness was upon the face of the deep; *but* the spirit of God moved upon the face of the waters.

3 *For* God had said, let there be light, *so* there was light.

4 And God saw the light that it was good, *then* God made a distinction between the light and the darkness.

5 *For* God called the light day, and the darkness he called night, but the evening and the morning were one day.

6 And God said, let there be an *expansion* in the midst of the waters: and let it divide the waters from the waters.

7 And God made the *expansion*, *he also made a distinction between the waters* which were under the *expansion* and the waters which were above the *expansion*, and it was so.

2 And the earth was without form and void, and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters.

3 And God said, let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light day, and the darkness he called night: and the evening and the morning were the first day.

6 And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so.

8 And

making a beginning of the succession of time; the result of such contraction of eternity, within itself, (if we may be permitted to call it so,) was, that a tract was left behind which contained the first matter, out of which every thing was created, so that this was rather an infallible result, or emanation, than a creation.

2 The earth, the deep, and the waters, mentioned in this verse, also signify the matter whence they were created.

3 This probably means a ray of light from the Eternal Being, and I take it to be an explanation of the Spirit of God mentioned in the preceding verse.

4 The verb *brān*, in Hebrew, has two meanings; one is to make an actual separation, by placing a curtain or a wall between two things, or placing them in separate places; and the other is only a nominal distinction, either by giving them different names, or by keeping them for different purposes; now the different meanings of this verb is discovered by the prepositions placed before these two things so divided or distinguished; for, in the second case, which is only a nominal distinction, they both have the same preposition *ʔa* before them, as it is in this verse, as also in Leviticus, chap. x. v. 10. and chap. xi. v. 47. *old translation*; but, when it means an actual separation, the preposition *ʔa* is put to the first, and *ʔ*, or *ʔa* to the second, as in v. 6.

5 The giving of these names to light and dark-

ness doth not imply that there was a succession of light and darkness; for, that was not possible before the creation of the sun; but it can only mean, that these names of day and night should take place when there should be such a succession.

This text doth not say, "and the night and day were one day," which plainly shews, that the natural day is to be measured by evening and morning, and not by night and day, as these last refer only to darkness and light; and I suppose, that this first matter being put in circular motion, having gone round half its axis, is here called evening, and when it has gone round the other half it is called morning, and the complete round having been accomplished in the space of time that we now call twenty-four hours, the whole time of that rotation is called one day.

6 The Hebrew word means something spread or expanded, as a sheet or web, to form, as it were, a tent, Isaiah, chap. xl. v. 22. "That stretcheth out heaven as a curtain, and spreadeth them out as a tent to dwell in:" also in Psalms, chap. civ. v. 2. "who stretchest out the heavens like a curtain."

7 This distinction was to keep the waters above the expansion for one purpose, namely, to form the spiritual beings, as I suppose, and the waters under the expansion for the purpose of the production of corporeal bodies.

8 And God called the *expansion* heavens, and the evening and the morning, &c.

9 Moreover God *had* said, let the waters under the heavens be gathered together unto one place, &c.

10 ——— and God saw that it was good.

11 And God said, let the earth *cause a bud to spring forth*, namely herb, yielding seed, and fruit-tree yielding fruit after its kind, whose seed *be* in itself upon the earth, and it was so.

12 And the earth brought forth *buds*, namely herbs yielding seed after their kind, and trees yielding fruit, whose seed was in itself after its kind, and God saw that it was good.

14 And God said, let there be lights *within the expansion of the heavens to make a distinction between the day and the night*, and let them be for signs and for seasons, and for days and *for years*.

15 And let them be for lights *within the expansion* of the heavens, to give light upon the earth, and it was so.

B 2

8 And God called the firmament heaven, and the evening and the morning were the second day.

9 And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so.

10 And God called the dry land earth, and the gathering together of the waters called he seas, and God saw that it was good.

11 And God said, let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth, and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.

14 And God said, let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth; and it was so.

16 And

9 It is worthy of special observation, that God expresses what he did with the waters that were under the expansion, as in this verse, but he doth not tell us what he did with the waters that were above the heavens; and, were it permitted to venture a solution for such an omission, I should apprehend that the angels and other spiritual beings were formed of those superior waters, and that subject, being above our comprehension, was deemed unfit to be inserted in the description of the creation.

Here is also to be observed, that the expression, "and God saw that it was good," is used at the end of every day, except in the second day; but, as we find it at the end of v. 10. where it appears to be superfluous, the like expression, belonging to the third day, being placed at the end of v. 12. we may conjecture that v. 9. and 10. belong to the second

day, though placed beyond it; for, what is here expressed is no creation, but only a separation of the dry land from the waters, placing each in their proper borders; but the creation of them is supposed to have taken place directly as the word of command was given to separate the waters above the expansion from the waters under the heaven.

11. Herb and trees are the explanation of the general noun, *bud*.

12 I must observe here, that this means only a fertile power or disposition, implanted in the earth to bring them forth in future by the help of rain, but not directly, as we find it plainly expressed in the next chapter, except in the garden of *Eden*, where every thing sprang forth in its full growth for the accommodation of men.

16 And God made *the* two great lights, the greater light to rule the day, and the less light *and the stars* to rule the night.

17 And God set them within the *expansion* of the heavens to give light upon the earth;

18 And to rule by day and by night, and to make a distinction between light and darkness, and God saw that it was good.

20 And God said, let the waters bring forth abundantly, the moving creature that has life, and fowl that may fly above the earth in the open *air under the expansion* of the heavens.

21 And God created *the great fishes* and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind, and God saw that it was good.

16 And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; *he made the stars also.*

17 And God set them in the firmament of the heaven to give light upon the earth:

18 And to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

20 And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

26 ¶ And God said, let us make Man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So

16 He calls them the two great lights, not in regard to their magnitude, though they appear so to us, but for the extraordinary light they give.

Note, the addition made by the English translator, *he made also the stars*, is injudicious; for, the verb, *to rule the night*, refers to the stars as well as to the moon, though placed at the end of the sentence. Vide Psalm cxxxvi. v. 9.

17 This means that he suspended them in the air under the expansion, so that the heavens might be a covering to them, as it were within a tent, as the Psalmist expresses himself, Psalm xix. v. 4. In them (i. e. the heavens) has he set a tabernacle for the sun.

20 Note, the verb *רָאָה*, let them bring forth abundantly, deriveth from *רָאָה*, a reptile, which

makes me think it means a production by eggs or spawn, like fishes, caterpillars, or silkworms.

26 Here we have a general account of the formation of man, the particulars of which are reserved for the next chapter; but I must observe here, that Scripture altereth the expression used in the other parts of the creation, saying *let us make man*; meaning thereby, that God himself vouchsafed to co-operate (if we may so say) in the formation of man; for, in all others, God orders the matter, or enables it to produce them; but, in this, God was pleased to act in conjunction with the matter; and, as in this production he joins the matter to his own special influence, he says, *in our image, after our liking*; meaning partly matter, and partly spiritual or divine.



27 So God created Man in his own image: in the image of God created he him: male and female created he them:

29 ¶ And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is life*, *I have given every green herb for meat*: and it was so.

27 Here he repeats that God created man in his own image, which I suppose refers to the spiritual part; and the next sentence, in the image of God, should be rendered in the image of ELOHIM; for, this word in Hebrew means *angels* as well as *God*.

29 Here he permits man to eat only every herb and fruit of the tree, which I suppose was in consequence of the original sin, as afterwards expressed; as I understand that all the events, related in the next two chapters, happened on this sixth day.

30 Here the English translator very judiciously adds the verb, *I have given*, which is not in the Hebrew, but is certainly understood; as the dative, *and to every beast of the earth*, in the beginning of this verse, as also the accusative, *every green herb*, at the end, have no verb to be governed by, but the verb must be borrowed from the preceding verse to which it refers, which mode is very common in Hebrew, as shall be observed in future.

## C H A P. II.

2 **A**ND on the seventh day God *had* ended his work which he had made, &c.

3 Because *in it* he had rested from all his work, which God *had produced in order to proceed in executing it*.

## C H A P. II.

2 **A**ND on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made.

4 — at

## OBSERVATIONS ON CHAP. II.

2 This must mean the last instant that joins the sixth to the seventh day.

3 Till here, no mention is made of the name of

the Lord, and henceforward to the birth of Cain, both the names of the Lord and God are joined; this probably has its mystery, which it is not my intention to dive into.

4 ——— at the time that the Lord God made the earth and the heavens,

5 And every plant of the field *was not yet* in the earth, and every herb of the field *had not yet grown, because* the Lord God had not caused it to rain upon the earth, &c.

6 But there went up a mist from the earth, and watered the whole face of the ground.

8 And the Lord God *had formerly* planted a garden in Eden, and there he put the man, &c.

9 *For the Lord God had made to grow up there out of the ground every tree, &c.*

16 Now the Lord God *laid a charge* on the man, saying, of every tree of the garden, &c.

4 These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens,

5 And every plant of the field, before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

8 And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

16 And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat,

19 And

4 *This* refers to what is said above, not to what follows.

5 Note, the meaning of the word *was not yet*, as rendered in Exodus, chap. ix. v. 30. and I think that *to the sentence* is more complete.

6 This vapour that ~~went~~ up seems to me to imply something extraordinary that ~~we do not~~ understand; for, if it was to supply the want of rain, then that could not have been a reason for the greens not growing up; but, I must observe, that some expositors join it to the negative in the former verse, enforcing the reason alleged for their not growing up, viz. *neither did a mist go up from the earth which might water the whole face, &c.*

8 *before*, in Hebrew, means of *old or formerly*, which makes here a better sense than *eastward*.

9 I have added the word *there*, as I think it is certainly understood; for, in v. 5. we see the contrary expressed in general, so this must mean particularly in this spot; from this to v. 16. a description is given of the four river-heads, which were branched out of the river that issued out of the garden of Eden, on

which enough hath been said, and it is not in my power to add any thing more on it.

16 I must observe here, as a conjecture of mine, that God, being willing to give a command to Adam, shewing us thereby that men should not be without a religion to remind them of their dependence on the Almighty, and as the prohibitory laws of the decalogue, against moral turpitude, could not affect the first man in his situation at that time, therefore God chose any tree of the garden, and bade him not to eat of it; and, its being called the tree of knowledge of good and evil is not because there was any tree with such properties, but on account of the consequences that resulted from eating of its fruit; for, (as has been already observed,) names are often given to things, not for what they are, but for what they are to be; and, as he learned thereby that to obey God's commandment was *good*, and to transgress it was *evil*, it is called by that name; and it is my opinion that Job alluded to this, when he said, in chap. xxviii. v. 23. *then he said unto the man, behold, the fear of the Lord is wisdom, and to depart from evil is understanding.*

19 And out of the ground the Lord God *had* formed every beast of the field and every fowl of the air, *which he brought unto the man* to see what he would call it, and whatsoever the *man* called every living creature that was, &c.

20 And the *man* gave names to all the cattle and to the fowl of the air, and to every beast of the field, but *to the man* he found no help meet for him.

21 And the Lord God caused a deep sleep to fall upon *the man*, and he slept, and he took one of his *sides* and closed up flesh instead thereof.

22 And the Lord God *fashioned* the *side* which he had taken from *the man* into a woman, and brought her unto the man.

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for, in the day that thou eatest thereof, thou shalt surely die.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 Then

17 I must observe here, that Scripture, for the sake of brevity, includes all manner of calamities under the denomination of *death*, and all manner of prosperities are comprehended in the expression of *life*. Vide Kimchi on Ezekiel, Chap. xviii.

18 Here Scripture takes notice of the improper situation of men to be alone, and then interrupts the matter with bringing all the beasts to the man to give them names, which induces me to think that God had something more in view (though it is not mentioned) than merely the giving of names; which perhaps was, that the man seeing all the animals coupled, it might inspire him with a desire of having also a mate, and therefore, after saying that he had given them names, Scripture repeats the same observation, *but for the man, he* (meaning the man) *found no help meet for him*, (meaning for himself.)

19 Here appears a seeming contradiction from chap. i. v. 20. where Scripture mentions, that the fowls of the air were created from the water, and here it saith, out of the earth; but, as it is mentioned

here in conjunction with the beasts of the field, Scripture seldom regardeth making any exception, when one part of the sentence answereth to what has been said: so in Exodus, chap. i. v. 5. *And all the souls that came of the loins of Jacob were seventy*; notwithstanding that Jacob himself is one of the number. The beginning of this verse gives us no new information, but is only an introduction to what follows.

21 and 22 *ry* Every where in Scripture means a *side*, we never find it used for a *rib*. Various are the opinions concerning the state of man before the formation of Eve; but, as I do not find that it can be of any use to enter into such a speculation, I shall only observe what some of the *rabins* say concerning it, and that is, that he was a double creature, one face before and another behind.

Note on the translation of the English Bible, from v. 19, &c. The name of *Adam* is improper before he had a wife, for God did not give him that name till they were both created, as in chap. v. v. 2.

23 *Then the man said, this is now bone of my bones, and flesh of my flesh, &c.*

24 Therefore shall a man forbear cleaving to his father or to his mother, *but* he shall cleave unto his wife, *so that* they shall *become* one flesh.

24 I must observe here, that Scripture is commonly very sparing in repeating its verbs in a sentence, so that the verb mentioned in one part of the sentence, either in the former or in the latter part, is to be understood in the other; so, here, the verb *cleave*, in the second part, must be carried to the first, as I have rendered it in my translation. This verse may have another meaning, viz. 'Therefore shall a man help his father and his mother, but he shall cleave unto *his* wife, in such a manner that they may become

23 And Adam said, this is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.

24 Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh.

one flesh, which is a strict command to propagate their species: it may also be inferred from the expression unto *his* wife, to be a charge not to cohabit in common, but every one's wife to be his sole property. This verse may also be understood not as a command, but as a reflection of Moses on the common occurrences of life, as it may be rendered; "therefore does a man leave his father and his mother and cleaves to his wife, so that they become one flesh."

## C H A P. III.

1 **N**OW the serpent was more subtle than any beast of the field, which the Lord God had made; and he said unto the woman, *nay more surely* God has said, ye shall not eat of *any* tree of the garden,

3 — Neither shall ye touch it, lest you die,

## C H A P. III.

1 **N**OW the serpent was more subtle than any beast of the field, which the Lord God had made; and he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden?

3 But, of the fruit of the tree which is in the midst of the garden, God hath said, ~~ye shall not eat of it, neither shall~~ ye touch it, lest ye die,

5 —

## OBSERVATIONS ON CHAP. III.

1 *ns*, when an adverb, never means any thing else but, *nay more, moreover*, and commonly comes after holding some conversation; so it may be supposed, that the serpent having alleged some reasons to persuade her to disobey God's commandment, he enforced his reasons with saying, *nay more*, he has even forbidden you to eat, &c.

3 It doth not appear, in the last chap. v. 17. that God did forbid Adam touching that tree, though perhaps

he might have done it and it is omitted there, trusting to its being mentioned here by Eve in her dialogue with the serpent; which mode is very common in Scripture, as in chap. xv. v. 9. where God orders Abraham to take an heifer three times over, and a she-goat three times over, and a ram, and a turtle-dove, and a young pigeon, and doth not tell him what he is to do with them, as that would appear by the sequel; or perhaps the circumstance of not touching the tree was an addition of Adam, in order to keep Eve from approaching it.

5 — And ye shall be *like angels*, knowing good and evil.

9 And the Lord God called unto *the man* and said unto him, where art thou?

9 This question is not intended for the purpose of acquiring knowledge; for, it was not a secret to God, whose presence is every where, but means nothing else than a beginning of a conference; as

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

9 And the Lord God called unto Adam and said unto him, where art thou?

we see in the same manner, that he asketh Cain where his brother was, and so he asked *Balaam*, What men are these? which was solely intended to introduce a discourse.

## C H A P. IV.

4 **A**ND Abel, he also brought of the firstlings of his *stocks*, even of the *choicest of them*, and the Lord accepted Abel and his offering,

5 But Cain and his offering be accepted not, and Cain was very wroth, &c.

7 — And, if thou doest not well, sin lieth at thy door, and unto thee is *his* desire, yet thou mayest rule over him.

8 And it came to pass when they were in the field, that Cain talked with Abel, his brother, and Cain rose up against Abel his brother and slew him.

## OBSERVATIONS ON CHAP. IV.

5 This expression, *and his countenance fell*, means that he frowned. Vide Job, chap. xxix. v. 24.

7 This means that sin, which I understand to be put here for his evil inclination that occasions sin, is his constant companion, and will ever be tormenting him. This pronoun *his* may refer either to his evil inclination, or to his brother: and so may the pronoun *him*, at the end of this verse, be referred to either. And this verse might be thus paraphrased: First, supposing these pronouns to refer to his evil inclination, then the meaning would be this:—and, if thou doest not well, mind, that thy evil inclination is thy constant companion, and will always strive to make thee sin, however thou mayest have the power to

## C H A P. IV.

4 **A**ND Abel, he also brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel and to his offering,

5 But unto Cain and to his offering he had not respect, and Cain was very wroth, and his countenance fell.

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel, his brother: and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him.

C

10 And

prevail against him if thou choosest to do well: Secondly, supposing they refer to his brother, then the meaning would be this:—is thy constant companion, and will forward thy wicked intention; and, as to thy brother, he is very kind to thee, and wishes thee well: and, as to the pre-eminence of being the first-born, which thou hast forfeited, thou mayest regain it by doing well, and then thou shalt rule over him according to the right of eldest brother.

8 I have transposed the sentences in this verse, which I think makes better sense. And the subject of the conversation is supposed to be a narrative of what God told him, in v. 6 and 7, as a pretext for the horrid deed he was going to commit.

10 And he said, what hast thou done? the voice of thy brother's blood, *crying from the ground, is come unto me.*

11 And now *thou art cursed more than the ground, which has opened her mouth to receive thy brother's blood from thy hand.*

14 — and it shall come to pass, that *any one that findeth me shall slay me.*

15 — therefore whosoever slayeth Cain (*of whom vengeance shall be taken at the seventh generation*) *shall be punished;* and the Lord made Cain a sign, that any one that might find him should not slay him.

17 — and he was the builder of a city.

23 — Ye wives of Lamech, hearken unto my speech; *surely, had I killed a man that wounded me, or a young man that hurt me:*

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

14 Behold, thou hast driven me out this day from the face of the earth: and from thy face shall I be hid: and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every one that findeth me shall slay me.

15 And the Lord said unto him: Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

17 And Cain knew his wife, and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech, for I have slain a man to my wounding, and a young man to my hurt.

24 *Surely,*

10 *Blood* may mean the posterity that might have proceeded from him.

11 *More:* this alludeth to the curse which God announced on the ground, on account of Adam's sin; which I think makes better sense than *from*.

15 I have added here, *shall be punished;* for, Scripture doth not say what shall be done to him; this is reckoned to be an elegant figure in rhetoric, as if the excess of his wrath had hindered him from pronouncing the sentence.—The *sign*, in the latter part of the verse, was a positive assurance that no one should slay him.

From v. 10, to the end of the chapter, we read of Cain's removing from the land of his nativity; and

no doubt but that he took his wife with him; for, Scripture makes no particular mention of the birth of women, any farther than saying, in general, that such a one begat sons and daughters; and the Jewish rabbins assert, from tradition, that Eve always bore twins, a son and a daughter, which were intended to be man and wife. Then Scripture enumerates the seven generations, from Cain to Lamech's children, when the vengeance for Cain's murder was to take place, which was fulfilled by the general deluge.

23 This speech of Lamech to his wives is quite intelligible. I think it is worth our special observation, that, though Scripture takes no notice of the birth

24 Surely, if Cain is to be taken vengeance of at the seventh generation, Lamech must be at the seventy and seventh.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and seven fold.

25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

birth of women, yet, in v. 22, a daughter of Lamech, sister to Tubal Cain, is mentioned by name, *Naamah*, who it is said was Noah's wife; but I cannot think that Noah would take a wife of that detested family; but perhaps she had some particular merit.

24 Lamech's argument must have been this: if Cain, who killed his brother designedly, should have his judgement suspended for seven generations, surely Lamech, who had done it in his own defence, must have had his judgement suspended for a much longer

time. The number of seventy-seven is not precise, but means a multiplicity, Scripture expressing a certain number for an uncertain one.

25 This event must have been long before Lamech's time; but Cain's genealogy is carried on as far as the deluge; for, the method that Scripture always follows is, never to interrupt one narrative by another: therefore, Cain's history and that of his offspring is first finished, then Adam's history is resumed from the time of Cain's departure.

## OBSERVATIONS ON CHAP. V.

This chapter contains a genealogy from Adam to Noah's sons, in which no alterations occur worthy of notice. I shall observe, on v. 29, that it seems to foretell, that the curse, inflicted on the earth on account of Adam's sin, would be remitted in Noah's time, either by being purified by the general destruction occasioned by the deluge, or through Noah's extraordinary merit; which may be inferred from the words of that verse, viz. "The same shall comfort us concerning our work, and toil of our hands, because of the ground which the Lord hath cursed." Now this comfort can certainly mean nothing else but the revoking of the curse; for, he brought on the deluge in his time, which was their destruction.

32 There are several doubts, in this verse, which cannot be cleared up, namely,

1st. Whether he had already these three sons when he was five hundred years old, or if then the first of them was born.

2d. Whether they were born in the order that Scripture names them, or that a preference was given

to Shem because of the honour he had that Abraham sprang from him.

### The Chronological Account.

#### A. M.

130 Seth was born,	Adam being 130 years old.
235 Enos was born,	Seth being 105 years old.
325 Kenan,	Enos 90.
395 Mahalalel,	Kenan 70.
460 Jared,	Mahalalel 65.
622 Enoch,	Jared 162.
687 Methuselah,	Enoch 65.
874 Lamech,	Methuselah 187.
1056 Noah,	Lamech 182.

Note. The expression, *and he died*, is made at the end of every one of them except Enoch, who seems to have followed the path of virtue; and no mention is made of his death, but only that he was no more, *for God had taken him*.

## C H A P. VI.

14. Make thee an ark of *pitched planks*: *partitions* shalt thou make in the ark, and *thou* shalt pitch it within and without with pitch.

## C H A P. VI.

9 **T**HESE are the generations of Noah; Noah was a just man, and perfect in his generations, and Noah walked with God.

14 Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third, stories shalt thou make it.

## OBSERVATIONS ON CHAP. VI.

From v. 1 to 4. *these sons of God, and mighty men, and men of renown*: — I do not pretend to determine what is meant here. Perhaps the Atlas, Jupiter, &c. of the fabulous writers, took their rise from them. *And they took them wives of all which they chose*: there must have been something criminal in their choice, but what it was we cannot tell.

6 *And it repented God, and it grieved him*. I need not inform the reader, that this cannot be understood literally; but Scripture is speaking to men, and is therefore obliged to express itself in such language as they might comprehend, &c.

9 *Noah walked with God* — means, that he followed his dictates,

14 *Gopher-wood* is wrong; for, *קנה* is in the plural number, and means rather *planks, or boards*; and *בָּהָר* is derived from *בָּרַח*, which is a sort of bitumen, or pitch; and I take it to be the same as *בָּהָר*, for the *ו* and the *י* are often put in Hebrew indifferently, as we find *יָמָר* and *יָמָר* to have the same meaning: therefore I translate it *pitched planks*.

*קָנָה* is the plural of *קָנָה*, a nest, and it means to express stalls, or folds, or proper partitions for all sorts of beasts, birds, &c.

16 *Lower, second, and third, stories*. Here an *et cetera* may be supplied, meaning — and so on, as many as shall be required.

## C H A P. VII.

10 — **A**ND the Lord shut the door for him.

23 And be destroyed every living substance which was upon the face of the

## C H A P. VII.

16 **A**ND they, that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

23 And every living substance was destroyed which was upon the face of ground,



ground, both man and cattle, and the creeping things, and the fowl of the air, so that they were destroyed from the earth; and Noah only *was left*; and they, &c.

the ground; both man, and cattle, and the creeping things, and the fowl of the heaven: and they were destroyed from the earth; and Noah only remained alive, and they that were with him, in the ark.

## OBSERVATIONS ON CHAP. VII.

Here I think it requisite to take notice of a controversy among the rabbins, concerning the season of the year in which this event of the deluge happened. Some assert that it was in the spring, being of opinion that the world was created at that season; others affirm that it was in autumn; but, were I permitted to oppose such great men, I would not scruple to say, that any research as to this point must prove totally fruitless, unless we could know the season of the year in which Noah was born; for, it plainly appears, through the whole narrative, (though scarcely attended to,) that no computation of years, months, or days, is made with any reference or regard to the beginning of the world, but merely to Noah's life; and it only appears that Noah was then just entered into his six hundredth year.

There is another doubt, as to the ascertaining the time when the seven days, mentioned in verse 10, elapsed. Some think, that, when Noah had entered seven days in his six hundredth year, the rain began, and continued for forty days and forty nights; and that, at the end of such rain, the fountains were broken open. They farther suggest, that, before the

commencement of such rain, Noah had replenished the ark, and gone in with his family; but did not close the door, intending to go out, at times, though it rained, to get fresh provision; but, when the forty days were over, he finally went in, and God secured the door for him, stopping the crevices thereof effectually, that the water might not get in; and this was on the 17th day of the second month; this may also be a reason for Scripture's repeating, in v. 13, Noah's going into the ark, after having mentioned it in v. 7. Others maintain, that, on this 17th day of the 2d month, those seven days ended; and that the rain, and the breaking open of the fountains were not successive, but happened at the same period of time. This passage is certainly very obscure, and I acknowledge my insufficiency to elucidate it. Nevertheless I think the first opinion more literal, as this accounts for their having air in the ark; for, as soon as he was shut in, he opened the window, the rain having ceased: and that may be the meaning of the forty days, mentioned in chap. viii. v. 6.

V. 23. *man*, is a verb active, radix *mn*, the same as *mn*, and *he built*, which is derived from *mn*, and not passive, as rendered by the English translator.

## C H A P. VIII.

6 **A**ND at the end of forty days it *was*, when Noah had opened the window of the ark which he had made.

## C H A P. VIII.

6 **A**ND it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made.

9

## OBSERVATIONS ON CHAP. VIII.

6 *At the end of forty days* — refers to the forty days of rain in the beginning of the deluge, not after the

tenth month, when the tops of the mountains were seen; but it is related here to tell us that it was through that window that he sent the raven, and that circumstance was after the tops of the mountains were

9 — then he put forth his hand, and took her, and *brought her in* unto him into the ark.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for, the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

11 And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth.

22 While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

were seen; but he opened the window as soon as he was able, in order to introduce air into the ark, and that was directly after the rain had ceased, which was at the end of forty days.

11 *An olive-leaf.* This shews that trees and vegetables were not destroyed by the deluge. Perhaps the olive-leaf was preferred to any other, to indicate to Noah that the Lord was entirely reconciled with mankind after the sin of Adam, *that* being the emblem of peace.

22 Here, after telling us God's determination not to curse the ground any more, for the sake of man, he promiseth, that, whilst the world should exist, *seed-time, harvest-time, cold and heat, and summer and winter, and day and night*, should not cease; which sentence bears two difficulties. The first is, that there seems to be a repetition of terms; for, *cold and heat* and *summer and winter* are the same thing. It likewise appeareth as if the year was divided into six seasons; but, if we divide the year properly, that difficulty will cease; for, the year should be divided, first, in two parts, called summer and winter, from equinox to equinox; and our language favours that division, for we call the 24th of June midsummer, which shews that before it and afterwards it is summer; each of these two parts may be subdivided, allotting a spring and an autumn to each season; then it will follow that there are a summer-autumn and a winter-autumn, a winter spring and a summer-spring; and, with this hypothesis, the foregoing text will be rightly understood.

1st. *Seed-time* means winter-autumn, from the 24th of September to the 24th of December, this being the sowing-season in the holy land.

2dly. *Harvest-time* means summer-spring, from the 24th of March to the 24th of June, this being the harvest-season in the holy land.

3dly. *Summer*, expressed in Hebrew by *zay*, which means *fruit-season*, is summer-autumn, from the 24th of June to the 24th of September.

4thly. *Winter* means the winter-spring, from the 24th of December to the 24th of March.

*Hot and cold* means the first general division; and that is the reason that these are placed in the middle, to shew that the two first and the two last partake of each of them, i. e. of cold and of heat.

The second difficulty, that this sentence bears, is the mentioning day and night in it, by which, I think, Scripture means to give us a necessary instruction, namely, that day and night and evening and morning are distinguished with the same intermixture as the seasons; namely, that evening and morning make a complete natural day: that is, from twelve o'clock in the day to twelve o'clock in the night is evening; and from twelve o'clock in the night to twelve o'clock in the day is morning; as Scripture says, *and the evening and the morning was one day*. Nevertheless, whilst it is dark it is called night, and whilst it is light it is called day; so that we have a day-evening from twelve o'clock to six, and a night-evening from six o'clock to twelve; a night-morning from midnight to day-light, and a day-morning from day-light to twelve o'clock. I have called it a *necessary instruction*, as the Jews were to regulate the celebration of their sabbath, holidays, and grand fast, from evening to evening, as appears in Leviticus, chap. xxiii. v. 32. so that it was necessary for them to know what is properly called *day*, *evening*;

evening; and this intimation was deemed so needful, that Scripture gives it us the very first day of the creation, as I have explained it in chap. i. v. 4 and 5, in the following manner:

"And God made a distinction between the light

"and the darkness, by giving them distinct names, viz. the light, *day*, and the darkness, *night*; but (as if Scripture had said) these are not to constitute a natural day, but only the evening and the morning shall be one day."

## C H A P. IX.

2 — **S**HALL be upon every beast of the earth and upon every fowl of the air, [*and you shall have dominion*] over all that moveth upon the earth, and over all the fishes of the sea; for, into your hands are they delivered.

10 And with every living creature that is with you, both the fowl, the cattle, and every beast of the earth, with you, even all the wild beasts of the earth, being all that came out of the ark.

12 This is the token of the covenant which I put between me and you, &c.

## C H A P. IX.

2 **A**ND the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

5 And surely your blood of your lives will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother, will I require the life of man.

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth, with you; from all that go out of the ark, to every beast of the earth.

12 And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations.

16 —

## OBSERVATIONS ON CHAP. IX.

2 The two first prepositions, *upon*, are governed by the sentence, *and the fear of you*, &c. *shall be* —; but the two last, *over*, have no verb to be governed by; therefore I thought it necessary to make an addition, in this verse, of the verb *and you shall have dominion*, which is certainly understood; and this preposition is proper to this verb. Vide Hebrew expression in chap. i. v. 16 and v. 18.

3, 4. Here a permission is given them to kill beasts for their food, which is another indication of the remission of Adam's sin.

5 From the first part of this verse the crime of suicide and its punishment, I think, may be fairly deduced; and, if so, the immortality of the soul is proved from Scripture.

10 By the translation of the English Bible it appears as if the last-mentioned beasts of the earth had not come out of the ark, which is absurd; and therefore I made a transposition in this verse, calling this last *wild beasts*, because to the first the words *with you* are added, which I suppose means *tame beasts*.

12 The verb, *which I put*, refers to the token, not to the covenant; therefore, *which I make* is wrong, and the Hebrew verb *put* is *to put*.

16 — that the everlasting covenant, between God and every living creature of all flesh that is upon the earth, *may be remembered*; and I will look upon it.

24 And Noah awoke from his wine, and knew what *Ham's youngest* son had done unto him.

26 And he said, Blessed be the Lord God of Shem, and *let Canaan be a servant unto them.*

27 *May* God enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be a servant unto *them.*

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

26 And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

16 The Hebrew verb, *אָזַכְרָה*, *to remember*, is in the infinitive mood, without any person; therefore the English translator is wrong in adding more harsh expressions in Scripture than necessary, this being a neuter or impersonal verb; and this sign or token would serve to remind the destroying angel, of the covenant which the Lord had made, and not cause such a destruction. *And I will look upon it*—means, not to bring another deluge.

24 I must observe here, that this pronoun, *his*, doth not refer to *Noah*, but to *Ham*, mentioned in v. 22, though at some distance; of which there are several instances in Scripture, particularly in Deuteronomy, chap. xv. v. 17. *And also unto thy handmaid thou shalt do so*; where the particle, *so*, refers to the beginning of v. 14. *Thou shalt furnish liberally*; bidding them to do the same with the handmaid. What induces me to think so, in this text, is, that the crime, which Noah was provoked at, whatever it was, (for

Scripture doth not specify it,) was committed before Ham had perceived him, so that he had done no crime; which also appears from Noah's denouncing all his curses against *Canaan*, and none against Ham. Besides, Ham was not his youngest son, and therefore I have rendered it, in my translation, *Ham's youngest son*. However, it might be left to refer to Noah, if we will understand by *his son* his grandson, which is not uncommon in Scripture. Then the translation should be thus: — “And knew what his grandson had done unto him.” Perhaps *תַּנְחֵם* means his grandson.

26 *Unto them*: the Hebrew pronoun is in the plural number, and its antecedents are, — “The Lord God of Shem,” and “Shem.”

27 *Unto them*: idem, as above; and its antecedents are Japheth and Shem. After these narratives, Noah's death is mentioned, being 950 years old: A. M. 2006.

## OBSERVATIONS ON CHAP. X.

This chapter contains a genealogy of Noah's sons, shewing how all nations sprang from them, and their respective stations in the world. No alteration or correction worthy of notice occurs, in this chapter, except that, in v. 11 and 12, the words, “and the

“city Rehoboth and Calah, and Resen, between “Nineveh and Calah,” should be put in a parenthesis, as the words, *the same is the great city*, refer to *Ninurub*, mentioned before. What plainly appears in

in this narrative is, that Nimrod was the first that founded the kingdom of Babylon, which must have been about the year 1750 of the Creation; for, the confusion of languages, narrated in the next chapter, happened in *Peleg's* days, (this name having been given him on account of that event, which word in Hebrew signifies *division*, and alludes to the division of the land amongst the several families that separated themselves on that account,) probably soon after his birth; as Nimrod was only grandson of Noah, and this Peleg was grandson of *Shelah*, the grandson of *Shem*, Noah's son; so that the event, narrated here, must have been before the birth of Peleg, who was born in the year 1757.

There are various opinions among the expositors concerning the order of the birth of the sons of No-

ah; but, as I see no utility that can result from such a research, I shall not enter into a discussion of that nature. I shall only observe, that no argument can be drawn, from the order Scripture follows in narrating their genealogy, to prove the order of their birth; for, the method generally followed by Scripture is, to begin with him that is last mentioned in the former sentence, (which here is Japheth, as in v. 1.) and to conclude with him whose history is carried on as far as the establishment of the children of Israel as a Nation, that being the principal object in this historical part of Scripture.

9 It cannot be guessed to what purpose this proverb used to be expressed.

21 This might also be rendered, "the eldest brother of Japheth."

## C H A P. XI.

## C H A P. XI.

4 **A**ND they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the Lord came down to see the city and the tower which the children of men builded.

D

9. Therefore

## OBSERVATIONS ON CHAP. XI.

The subject of this chapter is to give an account of a project, supposed to be formed by Nimrod, who was a valiant man, and an orator; and, having the power of persuasion, he got a party on his side, and his scheme was at last generally assented to. This project was to build a city and a very high tower, in order to make themselves a name and keep together; so they resolved to leave the spot where they were, (which, I suppose, was on the mountains of Ararat, as the ark rested there,) and marched westward, in search of a proper spot where they might put their plan in execution; and, the land of *Sinar* being fixed upon for that purpose, they began to make bricks, &c. to build the city; but, this being contrary to God's will, whose intention was gradually to people the whole land, he thwarted their

plan, in regard to the tower, by causing a dissension between them as to the name they should give to the new building, workmanship, and materials, which brought about a confusion of languages. Each party being (providentially) obstinate in its choice of the names of things, and not understanding one another, they began to withdraw in several parties, and left off building the city, which must mean the tower, or v. 8 must be rendered, "and some of them left off building the city;" as, in v. 9, Scripture says, that the name of it was *Babel*.

V. 4. This expression, "whose top may reach heaven," must be taken as an hyperbole; as it is in Deuteronomy, chap. ix. v. 1. *Cities great and fenced up to heaven*; for, they could not be so ignorant as to think they could reach heaven.

5 Which the children of men builded. This must refer to the city, not to the tower.

9 Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

9 The name of Babel in Hebrew, בבל, may mean two words, בל בל, "confusion is come;" the same as, in chap. xxx. v. 11, בבל stands for בל בל, "a troop cometh."

Now followeth the genealogy from Noah to Abraham; but I must observe here, that there is a seeming contradiction in this account; for, if Noah was 500 years old when Shem was born, and 600 years old when the flood began, Shem could not be 100 years old two years after the flood, as mentioned here in v. 10. But this is easily reconciled, as follows.—First. These two years after the flood mean from the time it began; Noah was then only 509 years complete, for he had just entered into his six-hundredth; and, when Shem was born, he might be some months above the 500 years: by which account, Shem could be no more than 98 years old, and some months, when the flood began; so that Scripture may very well say that he was one hundred years old two years after the flood. This observation as to the deficiency of months, which are never reckoned in Scripture, shews that no chronological table can pretend to exactness, as there is no ascertaining how many years the addition of such omitted months may have amounted to.

A. M.		
1556	Shem was born,	Noah being 500 years old.
1656	Arpachschad,	Shem 100
1691	Shelah,	Arpachschad 35
1721	Eber,	Shelah 30
1755	Peleg,	Eber 34
1785	Rehu,	Peleg 30
1817	Sherug,	Rehu 32
1847	Nahor,	Sherug 30
1876	Terah,	Nahor 29
1946	Abram,	Terah 70

Here follows a short history of Terah, who had three sons, Abram, Nahor, and Haran. — This last mentioned died in Ur Casdim, leaving a son, named Lot, and two daughters, who, it is supposed, were the wives of Abram and Nahor; for, though they were called Ischah and Milchah, and Abram's wife was called Sarai, it is not improbable that she was Ischah. This conjecture arises from Scripture repeating that he was the father of Milchah and the father of Ischah, after saying that Milchah was the daughter of Haran. For, to what purpose should Scripture mention particularly Ischah, without mentioning any incident concerning her, unless it was to insinuate that she was Sarai, mentioned before to be the wife of Abram? Then follows Abram's departure from Ur Casdim, with all his father's family, *to go to the land of Canaan*. But these last words refer only to Abram, and his wife, and Lot, for this was in consequence of an express command from God to leave his country; in chap. xv. v. 7, we find that God saith, "I am the Lord, that brought thee forth out of Ur Casdim;" and this prophecy is one part of what we shall find related in the next chapter, v. 1. Abram was now seventy years old, and it is from this time that we must begin to reckon the four hundred and thirty years mentioned in Exodus, chap. xii. v. 40. for now he began to live in a land that was not his own. When they arrived at Haran, and had staid there about five years, expecting his father's family would follow him, he receives another part of the command above mentioned, narrated in the beginning of the next chapter, namely, to leave his father's house. So he departed from Haran, being seventy-five years old, and left his father, Terah, in Haran, where he died, 60 years afterwards, aged two hundred and five years.

## OBSERVATIONS ON CHAP. XII.

1 When Scripture resumes the history, giving us notice of a prophecy spoken some time before, so that the verb must be rendered in the preter-pluperfect tense, I think there can be no impropriety in mentioning two commands, though given at different times, in one text or speech; for, as they were both ordered before, it is not material to us whether they were given separately or at one time; so that we are left at liberty to judge of it as the sense may direct us; and I have already observed, in the last chapter, that in Ur Cassim he received the command of departing from his country, and in Haran he was ordered to leave his father's house.

20 I do not pretend to correct the translation of this verse, because the Hebrew words may very well bear it; but, in my opinion, it is not the true mean-

ing of the text. For, Moses all along gives us a high idea of the patriarchs; therefore, I do not think he would insinuate that Abram was turned away ignominiously out of Egypt; which difficulty is removed by translating according to the Targum: — "And Pharaoh appointed men over him, that might accompany him, and his wife, and all that he had:" by which it appears, that he was sent away honourably. Note, This might likewise be as a safeguard, that the common people might not kill him on account of his wife's beauty.

18 Scripture doth not mention how or by what means Pharaoh knew that those plagues were on account of Sarah's being Abraham's wife. Perhaps he found it out by the nature of them, and decency might prevent an explanation.

## C H A P. XIII.

1 — **A**ND Lot with him, *into the South.*

11 — And Lot journeyed *from* the East; and they separated themselves, &c.

12 — And Lot dwelled in the cities of the plain, and pitched his tents *as far as* Sodom.

## C H A P. XIII.

1 **A**ND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

11 Then Lot chose him all the plain of Jordan: and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom.

D 2.

18 Then

## OBSERVATIONS ON CHAP. XIII.

1 *Into the south* means the south part of the country he was going to; as in Numbers, chap. xiii. v. 17, Moses bids the spies go up by *the south*, which means the south of the land of Canaan, and not, as translated there in the English Bible, *southward*, as will be observed in my remarks on that passage. So

here this cannot mean *southward*, for he must have journeyed northward, as it is explained in v. 3, where it saith, "and he went on his journeys from the south."

12 *He* signifies, *as far as*, and not *towards*; and this means that he extended his tents from the cities of the plain as far as Sodom.

18 Then Abram, *having arrived, and tarried*, in the plains of Mamre, which is in Hebron, *pitched his tent*, and built an altar there unto the Lord.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

18 *בָּרַח* means, *and he pitched his tent*, not *be removed*; and, I think it much more eligible to make

a transposition in the sentence, than to give a meaning to the verb contrary to its natural sense.

## OBSERVATIONS ON CHAP. XIV.

This chapter gives us the description of a battle that was fought, between four kings, confederates with the king of Shinar, or Babel, against five kings of Sodom; in which I think it hardly worth while to make any correction in the translation, it being of very little moment, as it is a digression from the general history, and only tends to shew us how Providence assisted our patriarch, in conquering four kings, to rescue his brother-in-law, Lot; and how ill his posterity, Amon and Moab, recompensed Abraham's posterity in the wilderness. I shall only take notice of some doubts that occur in the narrative, and in the translation.

V. 1 and 9. *King of nations* might be rendered, king of *Gaim*; for, there might be a nation so called.

4 It is doubtful whether this means that they were thirteen years in rebellion, or only the thirteenth year.

8 It is also doubtful whether this means another battle, besides that mentioned in v. 2, or that it only narrates the particulars that occasioned that battle, and that they both mean but one and the same thing.

12 Here the English translator makes a transposition, which I think needless, for it bears a very good

meaning without it: viz. — “And they took Lot, Abram's brother's son, and his goods, (for, he dwelt in Sodom,) and they departed.”

13 Here the word *for* I think is improper; because, this is not a reason alleged why he that escaped came unto him; therefore it should be rendered thus: — “And there came one, that had escaped, and told Abram, the Hebrew, who dwelt in the plain of Mamre, &c.”

14 And pursued them unto *Dan*.—This place, I think, is not that which in Joshua is called *Lebeth*, chap. xix. v. 47. and in Judges, chap. xviii. v. 29, *Laish*; which the tribe of Dan took from the Canaanites, and called it by the name of their father, Dan; but perhaps there was a place so called in Abram's time, though it is not come to our knowledge.

17 After his return from *smiting* Chedorlomer, &c.—I think much better than *from the slaughter of*.

24 Abram teacheth us here, that we must not make ourselves generous with other people's property.

## C H A P. XV.

1 — I AM thy shield: *thy reward is exceeding great.*

## C H A P. XV.

1 A F T E R these things, the word of the Lord came unto Abram in a vision,

## OBSERVATIONS ON CHAP. XV.

1 I understand this whole chapter to be in a prophetic vision, as expressed in this verse.

6 This verse may also mean, that Abram deemed this promise from the Lord as a charitable deed or favourable grant.



9 And he said unto him, Take me an heifer *threefold*, and a she-goat *threefold*, and a ram *threefold*, and a turtle-dove, and a young pigeon.

13 — And *they shall serve themselves with them*, and afflict them, four hundred years.

17 — Behold, a smoking furnace and a *flaming flash* that passed between those pieces.

8 Abram, knowing that all God's promises are conditional, depending on fearing him and walking in the way of righteousness, unless an oath or covenant is joined to it, had reason to ask for a token; and that is not called tempting the Lord; but, when he promised him the increase of his posterity, he implicitly gave a belief to it.

9 The Hebrew word *שלוש* means *threefold*, as we find it in Ecclesiastes, chap. iv. v. 12. — "and the *threefold cord*." I do not know who informed the English translator that they were to be three years old, rather than three months or three weeks; and, though I do not pretend to dive into the mystery of ordering all these animals three times over, yet, as I find there are three covenants made with Abram, — namely, this on the inheritance of the land, another on the circumcision, and, lastly, on his offering to sacrifice his son Isaac, — this may have been the reason for ordering these things three times over. I observed before, that it is not here mentioned what he was to do with them, though certainly God must have given him such direction; but it is common in Scripture, for the sake of brevity, to omit, in the introductory part, what cannot fail being cleared up by the sequel; and, in this instance, we know, by what Abram did, the whole purport of the command.

vision, saying, Fear not, Abram, I am thy shield and exceeding great reward.

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

13 And he said unto Abram, Know, of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.

17 And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace and a burning lamp that passed between those pieces.

12 This fowl means the birds of prey that came to devour the carcases, though this was all only a vision, as observed before.

13 *וְעָבְדוּם* I think must stand here for *וְעָבְדוּם*, "and they shall serve themselves with them;" for, the nominative must be, "the people of the land: wherein they shall be strangers," as it is clearly so as to the other verb, *וְעָבְדוּם*, "and they shall afflict them;" and the pronoun *them* refers to the seed of Abram; for, it cannot be the meaning of Scripture that they should serve the seed of Abram.

16 This *fourth generation* means from the beginning of their service.

17 *וְעָבְדוּם* is found, in Exodus, chap. xx. v. 18, in the plural number, to signify *lightning*; and, in Judges, chap. xv. v. 4, a *firebrand*; but here it means a flash, like a flame, and serves to convey an idea of the glory of God, or *Shechina*; and its passing between those pieces seems to be an emblem of the covenant, as the nature of making a covenant, among the ancient Hebrews, was to cut a calf in twain, and pass between the parts thereof, as expressed in Jeremiah, chap. xxxiv. v. 18.

Note. The verb *וְעָבְדוּם*, to cut off, is generally joined to a covenant: it may either allude to the cutting of the calf or to the final determination of a treaty.

## C H A P. XVI.

2 — **G**O in *now* unto my handmaid; it may be that I may obtain children by her, &c.

12 And he shall be a wild man: his hand shall be *in all*, and the hand of all shall be *in him*, and he shall dwell in the presence of all his brethren.

13 Thou *art the* God that seekest me: for, she said, Have I also *thus far seen him* after seeing me?

## OBSERVATIONS ON CHAP. XVI.

2 I take this to be rather a condescension than an entreaty, as the translation of the English Bible seems to imply; for, if so, she had no reason to complain against her husband, as in v. 5.

8 This is merely by way of introduction to a discourse, as observed before; for, the angel knew very well every thing concerning her.

13 This verse is not intelligible; therefore, I think that the preposition *so* should be rendered in its first natural meaning, which is *in*.

## C H A P. XVI.

2 **A**ND Sarai said unto Abram, Behold, now, the Lord hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

12 And he will be a wild man; his hand will be against every man, and man's hand against him: and he shall dwell in the presence of all his brethren.

13 And she called the name of the Lord that spake unto her, Thou, God, seekest me: for she said, Have I also here looked after him that seeth me?

Note. The Ishmaelites, or Hagarites, were situated in the Neighbourhood of Egypt, and the Egyptians were her brethren, agreeably to this prediction.

13 She called the name of the angel *El Roi*, which gave rise to the name of the well; and this speech of hers means a surprise of her seeing there the glory of the Lord, (as she was accustomed to see it at Abram's house,) now that God saw her affliction; for, the meaning of *seeing me* is, "in my affliction."

## C H A P. XVII.

2 **A**ND I will *put* my covenant between me and thee.

5 — For, I have *appointed* thee to be a father of many nations.

## OBSERVATIONS ON CHAP. XVII.

1 *And be perfect*; this implies, that the foreskin is an imperfection.

## C H A P. XVII.

2 **A**ND I will make my covenant between me and thee, and will multiply thee exceedingly.

5 Neither shall thy name any more be called Abram: but thy name shall be

2 "In thy flesh" I think is here understood: viz. "And I will put my covenant, which is between me and thee, in thy flesh."

8 — The land of *thy pilgrimage* all the land of Canaan, &c.

12 — Every man-child in your generations; *also* he that is born in your house, &c.

14 And the uncircumcised *male, who shall not* circumcise the flesh of his foreskin, even that soul shall be cut off from his people: he has broken my covenant.

be Abraham; for, a father of many nations have I made thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

14 The verb *לָמַד* is here active, future tense, third person singular, from the verb *לָמַד*, to circumcise. It is true, that, in v. 12 and 13, it is passive, from the radix *לָמַד*; but here it makes no sense; for, according to the English translation, which renders it passive, the circumstance, "whose flesh of his foreskin is not circumcised," explains nothing more than what was said in the first part of the sentence, "and the uncircumcised male child."

But, the meaning of this verse is, that, if a father had neglected to circumcise his son, or was pre-

vented through weakness or sickness in the child, then such child, coming to years of discretion, is obliged to circumcise himself; and, if he neglects doing it, that soul shall be cut off from among his people by a divine punishment.

21 — *But my covenant I will establish with Isaac:* therefore the four hundred years, mentioned in chap. xv. v. 13, are to begin from the birth of Isaac; for, it is that covenant that Scripture saith here that he will establish with Isaac.

## C H A P. XVIII.

19 **F**OR I regard him, because he will command his children, and his household after him, that they may keep the way of the Lord, to do justice and judgement; that the Lord may bring upon Abraham that which he hath spoken concerning him.

## C H A P. XVIII.

19 **F**OR I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgement; that the Lord may bring upon Abraham that which he hath spoken of him.

21 I will go down, now, and see whether they have done altogether according to the cry of it which is come unto me. *If so, I will make a total destruction; and, if not, I will be gracious unto them.*

22 (But the men had turned their faces from thence, and went towards Sodom; *whilst* Abraham stood yet before the Lord.)

21 I will go down, now, and see whether they have done altogether according to the cry of it which is come unto me: and, if not, I will know.

22 And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the Lord.

## OBSERVATIONS ON CHAP. XVIII.

Here we are presented with an apparition of the Lord to Abraham, by three angels, in the shape of men. One of them, after Abraham had entertained them, announced to him, that he should have a son by Sarah. Then two of them rose up to go to Sodom, and Abraham and the other angel went with them part of the way, to accompany them. Meantime this angel, called here the Lord, said to himself the contents of verses 17, 18, and 19. Then the other two separated from them to go to Sodom, though this circumstance is mentioned in v. 22, which was postponed not to make an interruption in the Lord's speeches. Then, in v. 20 and 21, the Lord addresses himself to Abraham, which plainly appears from v. 23; for, Abraham, understanding

the intimation, in v. 21, as a hint for him to intreat for the people of Sodom, began to plead in their favour; and v. 22 is only introduced to acquaint us, that Abraham stood yet before the Lord when he spoke those words in v. 21; so that v. 22 ought to be put in a parenthesis, and not the 5 verses from v. 17 to v. 21, as the Rev. Mr. Wright asserts.

The verb *נִיחַ* is often used, in Scripture, to express—to love, to regard, or to be gracious, but seldom to know a person. See v. 21.

21 The Hebrew word *כֻּלָּם* means *totally*; and may either signify *altogether*, as the English Translator renders it, or it may be construed a *total destruction*: I think the latter interpretation more natural; for, otherwise, God doth not declare what he would do in case he should find them all wicked; and perhaps Scripture chose this phrase to express both meanings.

## C H A P. XIX.

1 **N**OW the two angels came to Sodom at even, whilst Lot was sitting in the gate of Sodom, &c.

## C H A P. XIX.

1 **A**ND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing them, rose up to meet them; and he bowed himself with his face towards the ground.

## OBSERVATIONS ON CHAP. XIX.

\* These were the same two angels that left Abra-

ham, not others; therefore the article *the* is necessary, as it is in the original Hebrew.

8 — Only unto these men do nothing, *since* they came under the shadow of my roof.

13 — Because the cry of them is waxen great *in the presence* of the Lord, and the Lord hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, *that were to marry* his daughters; and he said, *Arise*, get ye out of this place, for the Lord will destroy *the* city: but he seemed, *in the eyes* of his sons-in-law, as one that mocked.

15 — Lest thou be consumed in the *punishment* of the city.

24 Then the Lord *caused* to rain, upon Sodom and Gomorrah, brimstone and fire from the Lord out of heaven.

22 *Therefore the name of the city was called Zoar.* This refers to v. 20, where he saith, Is it not a little one; — which in Hebrew is *zayin, mitshar*; and the name of the city, in Hebrew, is *zayin*, which is of the same root.

8 Behold, now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; for therefore came they under the shadow of my roof.

13 For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place, for the Lord will destroy this city: but he seemed as one that mocked unto his sons-in-law.

15 And, when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters, which are here, lest thou be consumed in the iniquity of the city.

24 Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven.

By the next narrative, in v. 37 and 38, we learn, that the Moabites and the children of Ammon sprang from Lot.

## C H A P. XX.

6 — I KNOW that thou didst this in the integrity of thy heart; but I also withheld thee from sinning against me, therefore I have not suffered thee to touch her.

## C H A P. XX.

6 AND God said unto him, in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me, therefore suffered I thee not to touch her.

9 — In what have I offended thee, that thou *mightest* have brought on me and on my kingdom a great sin? &c.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us, and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

## OBSERVATIONS ON CHAP. XX.

This chapter narrates, that Abraham removed from thence, meaning *the plains of Mamre*; and, as Scripture, in the narrative of events, doth not always follow the regular succession of them, unless specially expressed, and it came to pass after these things, &c. we are not obliged to place this removal after what Scripture had declared, in ch. xviii. v. 17, that it ceased to be with Sarah after the manner of women: therefore this *from thence* refers to chap. xiii. v. 18. but as, in the said chapter, v. 10, he began with the narrative of *Lot*, he continued with the battle of the four kings, which likewise refers to Lot; then the covenant with Abraham; his taking Hagar, which perhaps succeeded it; and then finishes Lot's history, with the birth of his two sons; and then this event is narrated which might have happened long before. Be it as it may, no reason is assigned for his removal; perhaps a famine in the land occasioned it, though it is not mentioned; and, going to sojourn among the Philistines at

Gerar, he made Sarah, his wife, pass there for his sister; and, the king taking her to his bed, by a miraculous interposition of Providence he was hindered from committing any sin with her; then, complaining to Abraham for deceiving him, by telling him she was his sister, when she was his wife, and asking the reason why he did so, he answered, that he was afraid of being killed on account of her, and that, in fact, she was his sister, his father's daughter, which means *grand-daughter*; for, she was the daughter of Haran, Terah's son, who was also Abraham's father, as in chap. xi. where she is known by the name of *Ischah*, as there observed. — And v. 16 containeth a speech of Abimelech to Sarah, which is hardly intelligible; and, the best interpretation that can be given it, I think, is this: "I have given thy brother an hundred pieces of money; his being satisfied of your chastity removes all manner of suspicion concerning your virtue from every body's eyes:" to which she said nothing, but blushed.

## C H A P. XXI.

6 **A**ND Sarah said, God hath made me to be laughed at, for all that hear it will laugh at me.

17 — For, God hath heard the voice of the lad in the situation he is in.

18 Arise, lift up the lad, and support him; for, I will make of him a great nation.

## C H A P. XXI.

6 **A**ND Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not, for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for, I will make him a great nation.

28 Now Abraham *had* set seven ewe-lambs of the flock by themselves.

28 And Abraham set seven ewe-lambs of the flock by themselves.

## OBSERVATIONS ON CHAP. XXI.

16 Hagar, Sarah's handmaid, being sent away with her child by Sarah's orders, lost her way in the wilderness, and her son was likely to have died for drought; and, to avoid seeing him die, she laid him under one of the shrubs, and stood at a distance

off him, as it were like the fingers of a bow, (for, this is the true translation of the Hebrew.) But it is a doubt with me, whether this means the distance that the archers are the one from the other, or the distance to which the arrow flieth. The rest of this chapter is very well understood from the English translation.

## C H A P. XXII.

1 **A**ND it came to pass, after these things, that God *tried* Abraham, &c.

8 And Abraham said, O my son, God *may* provide himself *the* lamb for a burnt offering, &c.

13 And Abraham lifted up his eyes, and looked, and *beheld* a ram, *after that he had been* caught in a thicket by his horns.

## C H A P. XXII.

1 **A**ND it came to pass, after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

13 And Abraham lifted up his eyes, and looked, and, behold, behind him, a ram caught in a thicket by his horns: and Abraham went, and took the ram, and offered him up for a burnt-offering in the stead of his son.

E 2

14 And

## OBSERVATIONS ON CHAP. XXII.

In this chapter we are informed, that God was pleased to try Abraham's heart by giving him a very extraordinary command, which is expressed in such words as may bear a double meaning; for, the Hebrew word *נִסָּה* may mean, *make him go up to*, and also, *offer him up on*, one of the mountains in the land of Moriah: so that Abraham must have been in doubt whether he was ordered to shew Isaac the rites of a burnt-offering, or to offer him up for a burnt-offering. He certainly was inclinable to be-

lieve the first, as being more natural; but the other meaning was rather more consonant to the expression. However, he carries no lamb with him, because he was not ordered to do it; and, being asked by his son where the lamb was for the burnt-offering, he answereth him, "I trust in God that he will provide himself the lamb for the burnt-offering:" by which it appears as if he expected to find, at the place, a lamb ready to his hand; but, arriving at the place, and not finding any thing that he could lay hold of for a burnt-offering, he concluded that the meaning of the commandment was to offer up his son:

14 And Abraham called the name of that place *Adonai Irhe*; concerning which place it will some day be said, In the mountain of the Lord, the Lord shall appear.

14 And Abraham called the name of that place Jchovah-jirch: as it is said to this day, in the mount of the Lord it shall be seen.

son: and what follows of this narrative needs no comment. The period of Isaac's life, in which this trial was made, I think most likely to be when he was thirteen years old, which is the time that the Jews begin to initiate their children in religious rites. He could not well be much younger, since he was capable of carrying the wood, &c. nor much older, because his father would not have been able to tie him, since this could not have been done with his consent; for, had it been so, his trial would be greater than his father's, of which Scripture would have taken notice; and we do not find it ever doth.

14 *In the mountain.* This most likely refers to the *Shechinah*, in the holy temple upon mount Zion,

which is this very mountain. The word, *עַרְבָּ*, means, *some day*; vide Job, chap. i. v. 6, 13, and chap. ii. v. 1. It can never mean, as the English translator renders it, *as it is said to this day*; for, this was not said till David's time: so that we are not obliged to allow that an interpolation was made in David's time, of these words, as Aben Ezra pretends. Vide also observations on Exodus, chap. xii. v. 12 & 14. After this, Abraham receives advice of the several children that his brother had by Milcah, his wife, Sarah's sister, among whom a grand-daughter is mentioned, called Rebekah, who afterwards became Isaac's wife.

## OBSERVATIONS ON CHAP. XXIII.

No alteration, worthy of notice, occurs in this chapter.

V. 6. *Hear us, my Lord.* I have met with a curious observation on this speech; for, grammatically, they ought to have said *our Lord*, as it is spoken by the chil-

dren of Heth: but, saith the observer, "though a man, in his private capacity, may style another his Lord; yet, when he represents an assembly, he has no right to title him Lord over them."

## C H A P. XXIV.

7 I TRUST in the Lord God of heaven, (*who took me from my father's house, and from the land of my kindred, and who spake unto me, and who swore unto me, saying, Unto thy seed will I give this land,*) that he will send

## C H A P. XXIV.

7 THE Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that swore unto me, saying, Unto thy seed will I give this land; he shall send his



his angel before thee, that thou mayest take a wife for my son from thence.

21 And the man *was uneasy concerning her, holding his peace*: to wit, &c.

22 — that the man took a golden jewel of half a shekel weight, &c.

23 *After he had said*, Whose daughter art thou? &c.

24 And *that she had said* unto him, I am the daughter of Bethuel, &c.

27 — who has not *withholden* his mercy and *his* truth from my master: as for me, the Lord *has* led me in the way to the house of my master's brethren.

28 And the damsel ran, and told them of her mother's house *according to these words*.

his angel before thee, and thou shalt take a wife unto my son from thence.

21 And the man, wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets, for her hands, of ten shekels weight of gold:

23 And said, Whose daughter art thou? tell me, I pray thee: is there room, in thy father's house, for us to lodge in?

24 And she said unto him, I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor.

27 And he said, Blessed be the Lord God of my master, Abraham, who hath not left destitute my master of his mercy and truth: I being in the way, the Lord led me to the house of my master's brethren.

28 And the damsel ran, and told them of her mother's house these things.

30 For

#### OBSERVATIONS ON CHAP. XXIV.

A. M. 2086. Abraham, being now about 140 years old, and blessed with every thing he could wish for, and being free from cares, began to think about settling his son in marriage; for which purpose, he calleth his old trusty servant, and maketh him take an oath not to take a wife for his son from the daughters of the Canaanites, among whom he resided, but that he would go to his country and to his kindred, and take him a wife from thence. The circumstance, of putting his hand under his thigh, is a ceremony that, Ahen Ezra saith, was in use in some parts of India in his time, which is above 500 years ago, and was meant as a sort of homage. I shall not enter minutely into the particulars of this narrative, it being sufficiently understood by the English translation; however, I shall observe, that, in v. 7, Abraham, replying to an objection started by the servant, namely, in case the woman should not be willing to follow him, doth not posi-

tively assure him, that God would send his angel before him, as it appears from the English translation, but that he had reason to trust, from God's protection and kindness shewn to him, that he would do so; for, had it been a certain promise, the servant could not afterwards even suppose that she would refuse, as in v. 8.

V. 21. This means that the man felt a fluttering or tumult in his breast, arising from a doubt between hope and fear, whether he should be successful in his errand or not, agreeably to the token he had established to himself: for, the radix of the verb, here made use of, means a tumult, uproar, and noise, or rushing in, as of mighty waters, or of many nations. Vide Isaiah, chap. xvii. v. 12 and 13.

23 } The dialogue, contained in these three  
24 } verses, must certainly have passed before he  
25 } made her any present, though narrated in v. 22. and so we find it in the repetition of this narrative in v. 47. and therefore, in my translation, I began v. 23, *after he had said*, &c.

30 For it came to pass, when he *had seen* the jewel and *the* bracelets upon his sister's hands, and when he *had* heard the words of Rebekah, his sister, saying, Thus spake the man unto me, that he *went* to the man, &c.

32 And the man came into the house, and ungirded his camels, and *he* gave straw and provender for the camels, and water to wash his feet, &c.

42 — my way, *on* which I go.

47 — *then* I put the jewel *on her nose*, and the bracelets, &c.

56 And he said unto them, *Detain* me not, seeing the Lord hath prospered my way, &c.

60 — and said unto her, O our sister, be thou the mother of *many* thousands, &c.

62 And Isaac had *just arrived* at Beer Lahai-Roi, &c.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah, his sister, saying, Thus spake the man, that he came unto the man; and, behold, he stood by the camels at the well.

32 And the man came into the house, and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him.

42 And I came this day unto the well, and said, O Lord, God of my master, Abraham, if thou now do prosper my way which I go.

47 And I asked her, and said, Whose daughter art thou? and she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-rings upon her face and the bracelets upon her hands.

56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way: send me away, that I may go to my master.

60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

62 And Isaac came from the way of the well Lahai-roi; for, he dwelt in the south country.

30 A reason seems to be given here why Laban ran out to meet him, as mentioned in the foregoing verse.

V. 32. To understand this verse rightly, I conceive, that the servant himself, or his men, ungirded the camels, and that Laban, or his men, gave straw and provender, &c.—which is the reason that, in my

correction, I have omitted the pronoun *he* to “ungirded his camels,” but placed it to the next, “*and he* gave straw, &c.” to signify, that the person understood by this pronoun as a nominative to this last verb, is not the same as that which is understood to be the nominative of the two former verbs.

## C H A P. XXV.

II — **N**OW Isaac dwelt at Beer-Lahai-Roi.

18 And they dwelt from Havilah unto Shur, which is before Egypt, as thou goest towards Assyria: *so that his dwelling fell in the presence of all his brethren.*

## C H A P. XXV.

II **A**ND it came to pass, after the death of Abraham, that God blessed his son, Isaac; and Isaac dwelt by the well Lahai-roi.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria; and he died in the presence of all his brethren.

## OBSERVATIONS ON CHAP. XXV.

Here Scripture informs us, that Abraham took another wife, named Keturah; but it doth not appear at what period of Abraham's life this was: all we know is, that it was not before the birth of Isaac; for, how could Abraham say, in chap. xv. v. 3, *behold, thou hast given me no seed, and, lo, one born in mine house shall be mine heir*, if he then had children by Keturah? So that the Bishop of Clogher, in page 85 of his Chronology of the Hebrew Bible vindicated, is deceived in supposing that Abraham took Keturah during his stay at Haran, and that he had children by her there; for, in that case, he could not have lamented that he had no heir; and though, in ch. xii. v. 5, it is said, "that Abram took Sarai, his wife, &c. and the souls they had gotten in Haran," this expression, *of souls*, probably means slaves there begotten or bought. Then, after making a disposition of his effects, his death is narrated, he then being one hundred and seventy-five years old, A. M. 2121. Then follows another digression from the general history, to inform us of the death of Ishmael, Abram's son, being one hundred and thirty-seven years old, A. M. 2169. And,

after mentioning the situation of the dwellings of his family, which was near Egypt, Scripture observes, that their lot fell out to live near their brethren, meaning the Egyptians, as Hagar was of that nation, according to the prediction in chap. xvi. v. 12, this being the true meaning of the Hebrew verb, *נָפַל*, in v. 18. for, it is never used to express *to die*, as the English Bible renders it, except it is falling in battle; but it also signifieth the falling of one's lot in such a spot of ground for an inheritance or dwelling-place: and this I take to be the fulfilling of the prediction in chap. xvi. v. 12. viz. "that he should dwell in the presence of all his brethren."

19 The above digressions being finished, Isaac's history is resumed back from his marriage, being A. M. 2086. and, after being 20 years married, he had two sons, Esau (who was also called Edom) and Jacob, A. M. 2106.

22 *If so, why am I thus?* This speech seems somehow unintelligible. However, it may be supposed that she enquired of some experienced matrons how they stood affected when pregnant; and, finding her case different from theirs, she might say, these words.

## C H A P. XXVI.

2 **F**OR, the Lord *had* appeared unto him, and said, Go not down into Egypt, &c.

## C H A P. XXVI.

2 **A**ND the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.

3 ¶ Sojourn in this land, &c.

6 So Isaac dwelt in Gerar.

14 For, he had possession of flocks, and possession of herds, and a *great farm*, &c.

15 Now all the wells, which his father's servants, &c.

17 — and pitched his tent by the *brook* of Gerar, &c.

19 And Isaac's servants digged by the *brook*, and found there a well of springing water.

22 — and he called the name of it Rehoboth; and he said, For now the Lord has *enlarged* us, &c.

3 Sojourn in this land, and I will be with thee, and will bless thee; for, unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham, thy father.

6 And Isaac dwelt in Gerar.

14 For, he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15 For, all the wells, which his father's servants had digged in the days of Abraham, his father, the Philistines had stopped them, and filled them with earth.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

28 And

#### OBSERVATIONS ON CHAP. XXVI.

Now there was a famine in the land, and Scripture adds, *besides the first famine, that was in the days of Abraham*; by which it gives us to understand, that the reason of Abraham's going to Gerar, in chap. xx. was a famine, as is there observed; and, as Isaac was going to remove from the place where he was, perhaps with an intention to go to Egypt, the Lord appeared to him, to tell him not to go there, but to dwell in the place which he would shew him, giving that as a reason why he went to Gerar. So that the English translator is inaccurate in marking a new section in v. 2, which contains only a reason for his conduct in v. 1. but v. 3 is a new subject, and therefore I have transcribed the beginning of it merely to

mark the new section where it properly belongs; for, this I take to be another prophecy, spoken when he arrived at Gerar. It may also be understood, that the Lord appeared unto him in Gerar, and told him not to go down into Egypt, for that he should sojourn only in such a country as the Lord should direct him to; so he tells him, in v. 3, to stay where he was. However, I think the first interpretation is more natural.

14 *may* means husbandry, or a farm. Vide Job, chap. i. v. 3.

17, 19, &c. *brook* always means, in Scripture, a *brook*, or *river*, never a *valley*; and the digging of a well near a brook is no inconsistency; for, the waters of the brook might be bad, and so it appears from the expression in v. 19, viz. "that they found there a well of springing water."

28 — : and we said, Let there be now an oath betwixt us *both, namely*, betwixt us and thee, and let us make a covenant with thee.

28 And they said, We saw certainly that the Lord was with thee : and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee.

28 וְנִשְׁבַּעְתִּים is a double plural, from נָשַׁב, *between*, meaning, "between us of both parties;" וְנִשְׁבַּעְתִּים is a simple plural, and means, "between us on the one part."

## OBSERVATIONS ON CHAP. XXVII.

No alterations worthy of notice occur in this chapter ; neither have I any thing to remark on it, as it is sufficiently understood by the translation of the English Bible : except verse 40, which might be rendered, "And it shall come to pass, when thou shalt cry unto *the Lord*, that thou shalt break his yoke from off thy neck ;" as this verb, נָשַׁב, sometimes means *to cry*. Vide Psalm lv. v. 2.

## C H A P. XXVIII.

4 — **T**HAT thou mayest inherit the land of *thy pilgrimage*, which God gave, &c.

6 Now Esau saw that Isaac had blessed Jacob ; and, *when he had blessed him*, he sent him away to Padan Aram, to take *himself* a wife from thence ; and that he gave him a charge, saying, Take not a wife of the daughters, &c.

8 So, Esau seeing that the daughters of Canaan pleased not Isaac, his father :

9 Esau went unto Ishmael, and took *Mahalath*, &c. *in addition* to the wives which he had, &c.

## C H A P. XXVIII.

4 **A**ND give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan Aram, to take him a wife from thence ; and that, as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan ;

8 And, Esau seeing that the daughters of Canaan pleased not Isaac, his father :

9 Then went Esau unto Ishmael, and took, unto the wives which he had, Mahalath, the daughter of Ishmael, Abraham's

21 So that I come again unto my father's house in peace, *and that* the Lord be my God:

22 *Then* this stone, which I have set up for a pillar, shall be God's house, &c.

Abraham's son, the sister of Nebajoth, to be his wife.

21 So that I come again to my father's house in peace: then shall the Lord be my God.

22 And this stone, which I have set for a pillar, shall be God's house: and, of all that thou shalt give me, I will surely give the tenth unto thee.

## OBSERVATIONS ON CHAP. XXVIII.

V. 10. Here follows a description of a prophetic and emblematic dream, which Jacob had as he laid himself down to sleep in a certain place on his way to Haran, when night overtook him: on which I shall observe, that this emblem shews us in what manner God's will is communicated to men progressively, from a superior intellect to another of less degree, till at last it comes to one that is more similar to our spiritual faculties, whence it is conveyed to our senses.

15 The adverb *until*, has two meanings in Hebrew. Sometimes it limits the period, and goes no farther; and sometimes it doth not cease with the period mentioned, but goes beyond it: now in this place it has the latter acceptation, meaning that he will not leave him until he has done what he has promised

him, nor even then, but that he will continue to protect him; for, we always stand in need of God's protection.

20, 21, and 22. I must differ from the English translator in the intelligence of these verses; for, I cannot think that Jacob would offer to accept the Lord to be his God only on the conditions mentioned in v. 20, but rather think that this is part of the condition; meaning, that, if the Lord will be his protector, then, and in such case, that stone, that he had set up for a pillar, shall be God's house, and he will give the tithes, &c. and therefore, in my translation, I have removed the finishing article, or adverb, *then*, to the beginning of v. 22. or perhaps it may not mean the conditions on which he would accept the Lord to be his God, but are only certain signs that he had fixed for his own conviction, whereby he might know that the Lord was his protector.

## C H A P. XXIX.

2 — **A**ND, lo, there were three *droves* of sheep lying by it; for, out of that well the *shepherds* watered the *droves*.

## C H A P. XXIX.

2 **A**ND he looked, and, behold, a well in the field; and, lo, there were three flocks of sheep lying by it; for, out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And

## OBSERVATIONS ON CHAP. XXIX.

1 There is something uncommon in the Hebrew expression used at the beginning of this narrative. The meaning is certainly as translated in the English Bible, but the words are: "And Jacob lifted up his

"feet, and walked into the land of the children of the east." I suppose it is meant to make a variation in the expression.

2 } The word *shepherds*, added in my translation, may be very well supposed to be understood,

3 And thither all the *doves* were *used* to be gathered together; and the *shepherds removed* the stone from the well's mouth, and watered the sheep, &c.

6 And he said unto them, Is he well? and they said, He is well, and, behold, Rachel, his daughter, cometh with the sheep.

8 And they said, We cannot until all the *doves* be gathered together, and *that the shepherds remove* the stone from the well's mouth; then we water the sheep.

10 — that Jacob went near, and *removed* the stone from the well's mouth, &c.

17 And Leah's eyes were *soft*, but Rachel was beautiful and *was well-shaped*.

F 2

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

6 And he said unto them, Is he well? and they said, He is well; and behold, Rachel, his daughter, cometh with the sheep.

8 And they said, We cannot until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

10 And it came to pass, when Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother.

17 Leah was tender-eyed: but Rachel was beautiful and well-favoured.

27 Fulfil

derstood, when *doves* are mentioned; (for, this is the meaning of the Hebrew word *דָּוָה*, vide chap. xxxii. v. 16.) It is easy to conceive a shepherd to every drove, and I cannot think that to be a sufficient reason for supposing an error in the Hebrew copy, as Dr. Wright will have it, this being a figure in rhetoric used by many prophane writers; but, according to Dr. Wright's supposition, this error must have been committed several times, viz. in the 2d, 3d, and 8th, verses. Besides, the words, *lying by it*, which Scripture adds to it, prove that *doves* is the right reading. And Dr. Wright, finding this to be an objection to his emendation, since that must mean the flocks, and not the shepherds, saith, "that, in Isaiah, chap. xiii. v. 20, *lying* is applied to the shepherds in this incumbent posture, "and affords some argument in favour of it."—Now, in this passage of Isaiah, he was misled by reading it without points; for, the Hebrew means, that they shall make their sheep lie there; the verb being *וַיִּשְׁכַּח*, which is of the fifth conjugation, *וַיִּשְׁכַּח*, always used to express the causing of another to do

an action; and I suppose he read it *וַיִּשְׁכַּח*, of the first conjugation, rendering it, *they shall lie down*: but then he had no regard to the translation of the English Bible, which is, *neither shall the shepherds make their flocks there*; — so that his emendation is ill grounded.

3, 8, and 9. I have taken the liberty to alter the expression, *roll*, used by the English translator, thinking *remove* to be more proper in this sentence. It is true, the Hebrew word *גָּלַל* is *to roll*; but I must observe here, that, in defective verbs, that lose a letter in their conjugation, Scripture very often uses one verb for another, when both have two permanent letters alike, as, in this verb, *גָּלַל* are the two permanent letters; and so the verb *נָחַל*, *to remove*, &c. — as in Psalms, chap. cxix. v. 22, *נָחַל* is rendered *remove*; for, how can a rolling-stone be supposed to cover a well?

6 I have transcribed this verse merely to alter the stops; for, these words are a continuation of the shepherds speech; whereas, by the stops of the English Bible, it seems to be a digression of Moses, to inform us that she was then coming.

27 Fulfil her week, and this *shall* also be given unto thee for the service, &c.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve me with yet seven other years.

## C H A P. XXX.

20 — **G** O D has *portioned* me with a good *portion*.

24 — *May* the Lord add to me another son.

30 For, *the* little that thou hadst, before *my coming*, is now encreased into a multitude; and the Lord hath blessed thee at my *endeavours*.

32 — removing from thence *every lamb that is speckled and spotted*, and *every lamb that is brown among the sheep*; and the spotted, &c.

## C H A P. XXX.

20 **A** N D Leah said, God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun.

24 And she called his name Joseph; and said, The Lord shall add to me another son.

30 For, it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and, now, when shall I provide for mine own house also?

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

33 So

## OBSERVATIONS ON CHAP. XXX.

1 This means that he should entreat God for her sake, as his father had done for his wife.

18 This verse may have two meanings. According to the English translation, she praises God for giving her the mandrakes that her son had found, which enabled her to purchase her husband's company for one night, which occasioned the birth of this son. But, if *my hire* was to be rendered *my re-*

*ward*, then this verse would have a more natural and more simple meaning: viz. "God hath required me my reward (meaning, by giving her this son) for my generous action of giving my handmaid to my husband." And, by the English version, she constitutes the mandrakes as the reward of that generous action, by which she had been able to hire her husband to cohabit with her.

24 is a prayer, not a prophecy.



33 So shall my righteousness, in time to come, testify against me, in thy presence, when thou shalt come over mine hire. Every one that is not, &c.

35 — that were speckled and spotted, even every one that had some white in it, &c. and gave them into the hands of his sons.

38 And he set the rods, which he had piled, in the gutters that were in the watering-troughs; that, when the flocks came to drink, they might be before the flock; (for, they conceive when they come to drink.)

39 And the flocks conceived before the rods, so the flocks brought forth ring-straked, specked, and spotted.

40 And Jacob did separate the lambs, putting his own flocks by themselves, and put them not unto Laban's cattle: moreover, he set the faces of the flocks

33 So shall my righteousness answer for me in time to come: when it shall come for my hire before thy face: every one that is not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown amongst the sheep, and gave them into the hands of his sons.

38 And he set the rods, which he had piled, before the flocks, in the gutters in the watering-troughs, when the flocks came to drink; that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban: and he put his own flocks

33 It appears, by the context, that his righteousness should be a witness against himself, in case there should be found any of that quality among his sheep, but not to answer for him or to excuse him.

35 The pronoun *he* in the beginning of this verse, and *his* sons at the end, must both refer to Laban.

37 The names of these trees are only guessed at; and, what Scripture means by *tubite* strakes, is not that he painted them so, but those strakes of the rods from which the rind was piled off remained white.

38 By the English translation it appears, that the rods had an effect upon the ewes, to make them conceive, which is absurd; and that obliged me to make a transposition in this verse, shewing thereby the intention of Jacob's contrivance: for, having in his possession only plain sheep of Laban's cattle, he puts these rods in the sight of the ewes when they came to drink, well knowing that at such time they

require the ram; and then, having those rods before their eyes, so piled, the strength of imagination might make them bring forth such spotted lambs as he required. Note, *they* refers to the rods.

40 This verse, according to the English translation, is a contradiction to v. 35. for there it is said, that all the ring-straked and brown of Laban's cattle were removed, and given into the hands of his sons: how then could Jacob have ring-straked and brown in Laban's cattle? as it appears by this verse from the English version: which is reconciled by making therein a transposition of sentences, as appears in my translation.

Note. *The ring-straked and brown*, at the end of the verse, means, those belonging to Jacob. This he contrived, that, during their pregnancy, they might always have them in their sight.

of Laban's cattle towards the ring-straked, and all the brown.

41 And it came to pass, whensoever the stronger cattle *were about* to conceive, that Jacob *set* the rods before the eyes of the cattle in the gutters, that they might conceive *in the sight* of the rods.

flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

## C H A P. XXXI.

7 **A**ND your father hath *mocked* me, and changed my wages ten times, &c.

20 And Jacob stole away *the heart* of Laban, the Syrian, in not telling him that he *was going off*.

26 And Laban said unto Jacob, what hast thou done? for, thou hast stolen *my heart*, in that thou *didst* carry away my daughters as captives taken with the sword.

27 Wherefore *didst* thou flee away secretly? (*nay, thou hast robbed me;*) *neither didst* thou tell it me, that I might have sent thee away, &c.

30 And now, though *your going away might be*, because thou *forely*

## C H A P. XXXI.

7 **A**ND your father hath deceived me, and *changed* my wages ten times; but God suffered him not to hurt me.

20 And Jacob stole away unawares to Laban, the Syrian, in that he told him not that he fled.

26 And Laban said to Jacob, what hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives taken with the sword?

27 Wherefore *didst* thou flee away secretly, and steal away from me? and *didst* not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp?

30 And now, though thou wouldest needs be gone, because thou *fore long-*  
edst

## OBSERVATIONS ON CHAP. XXXI.

7 The Hebrew seems to mean *to mock*, not *to deceive*; and the first I think more agreeable to the context. The number *ten* means only a multiplicity.

20 The Hebrew expression, I think, means, that he vexed him.

30 This is a supposition of Laban of what Jacob could answer to his first question; but the second charge was unanswerable, if true.

*didst long after thy father's house; but wherefore didst thou steal my gods?*

32 *That person, with whom thou findest thy gods, shall not live.*

49 — *For, we shall be absent from one another.*

50 *That thou shalt not afflict my daughters, and that thou shalt not take other wives besides my daughters, &c.*

*edst after thy father's house, yet wherefore hast thou stolen my gods?*

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern what is thine with me, and take it to thee: for, Jacob knew not that Rachel had stolen them.

49 And Mizpah; for, he said, The Lord watch between me and thee when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no man is with us; for, God is witness betwixt me and thee.

32 This is not a curse, but a sentence of death if the thief should have been found out.

34 and 37 *Searched*, I think very properly translated, though the Hebrew verb means *selt*.

50 This expression, in Hebrew, after an oath, a curse, or a covenant, is always rendered, very judi-

ciously, by the English translator, in the negative: vide v. 52. I cannot guess what reason he had to deviate here.

52 (*The gods of their fathers*) should be put in a parenthesis; for, it is a digression of Scripture, to inform us who these gods were.

## C H A P. XXXII.

8 — **T**HEN the other company, which is left, *may* escape.

15 Thirty *she-camels*, with their males.

## C H A P. XXXII.

8 **A**ND said, If Esau come to the one company, and smite it, then the other company, which is left, shall escape.

15 Thirty milch-camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

20 And

## OBSERVATIONS ON CHAP. XXXII.

15 According to the English translator, and indeed as the meaning of this passage is generally understood, Jacob sends his brother a present, containing a proportionable number of males and females of several sorts of cattle, except camels, of which he sends

thirty with their colts, which to me seems somewhat strange, and therefore I think that this passage is not rightly understood; for, the Hebrew word, *boz*, being common to male and female, I take the adjective, *mpuz*, to mean nothing else than a distinction of the sex, signifying *capable of giving suck*, not that they actually gave suck: so that the phrase may mean

*she-*

20 — For, he said, I will appease *his wrath* with the present that goes before me, &c.

23 And he took them, and *passed* them over the brook, and *passed* over *what* he had.

28 And he said, Thy name *shall not be said any more to be* Jacob, but Israel; for, thou *hast made thyself a lord both over angels and over men,* and thou *didst* prevail.

20 And say ye moreover, Behold, thy servant Jacob is behind us. For, he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

23 And he took them, and sent them over the brook, and sent over that he had.

28 And he said, Thy name shall be called no more Jacob, but Israel; for, as a prince hast thou power with God and with men, and hast prevailed.

*she-camel.* Likewise *אִמָּה* may be considered as a distinguishing adjective to particularise the male sex; the same as an ox is called, in Hebrew, *אִמָּה*; and, the pronoun *הֵם*, *their*, may refer to camels in general, not to these in particular, as their colts; as much as to say, *the males of them*, i. e. camels. In that manner the meaning of this verse will appear to be according to my translation. I cannot pass over this observation without taking notice of one made by the learned Aben Ezra, viz. "that, when a sentence is understood, we are not to stand upon the meaning of the words, but try to make the words express the true meaning; particularly in the Hebrew language, of which we have so few classic writings extant; for, if we had more, perhaps we should find instances of such words bearing the meaning that we give them, which I may apply to this case."

24 } This passage bears many doubts, and seems  
25 } almost unintelligible.

1st. What necessity had Jacob to stay alone behind, after he had carried over all his substance?

2d. What was the occasion of their quarrel?

3d. What had the morning to do with his letting him go?

4th. What could his blessing avail Jacob, unless he knew he was an angel? if so,

5th. How comes he to ask him for his name? But most of the expositors think that there is no reality in this narrative, and that what Scripture saith, that he rose up at night, is the relation of a prophetic vision, to the end of the chapter.

## C H A P. XXXIII.

12 **A**ND Esau said, Let us *move* and go *on*, and I will go as it *suits thee*.

## C H A P. XXXIII.

12 **A**ND he said, Let us take our journey, and let us go, and I will go before thee.

14 —

## OBSERVATIONS ON CHAP. XXXIII.

12 It might also be rendered thus, agreeably to

the Hebrew: "Move thou forward, and let us go on, and I will go as it suits thee." I was obliged to

14 —; and I will lead on softly, *suitable* to the *business* that is before me, and *as it may suit* the children, until I come, &c.

18 And Jacob *arrived successfully* at the city of Shechem, &c.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me, and the children, be able to endure; until I come unto my lord unto Seir.

18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

To add, "And Esau said," at the beginning of this verse, as it can hardly be determined whether Esau or Jacob speaks either of the following sentences: but, one being explained, the others are understood. לַבְּנֵי must mean here, *as it suits them*, the same as בְּנֵי, in chap. ii. v. 18, means, *such as it suits him*.

18 Shechem is the name of a city, not of a province; therefore Shalem cannot mean a city of She-

chem, but is an adjective, meaning *perfect, successful, not having met with any accident*; this being an introduction to the subject of Dinah, which follows in the next chapter. This arrival at Shechem might be after his journey to his brother at Seir, and after having been to see his father, though not here expressed. Vide observations on chap. xxxiv. page 42.

## C H A P. XXXIV.

1 **A**ND Dinah, the daughter of Leah, &c. went out *among* the daughters of the land to see a *sight*.

5 And, *when* Jacob heard that he had defiled Dinah, his daughter, *whilst* his sons were with his cattle in the field, Jacob held his peace until they were come.

## C H A P. XXXIV.

1 **A**ND Dinah, the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

5 And Jacob heard that he had defiled Dinah, his daughter; (now his sons were with his cattle in the field;) and Jacob held his peace until they were come.

G

6 For

## OBSERVATIONS ON CHAP. XXXIV.

1 According to the English translation *the daughters of the land* is the accusative to the verb *to see*; but, in Hebrew, the accusative of a

verb never has the preposition *among*: — therefore the verb *to see* hath no accusative expressed. But, as Aben Ezra observes that every verb has its accusative understood of the nature of the verb, (as, when you say *to eat*, *viſuals* is understood; likewise

6 For Hamor, the father of Shechem, *had gone* out unto Jacob to commune with him.

7 Now the sons of Jacob came out of the field; *and*, when the men heard of it, they were grieved and were very wroth, because he had committed a vile deed in Israel, in lying with Jacob's daughter, which ought not to be done.

13 And the sons of Jacob answered Shechem, (*who had defiled Dinah, their sister*), and Hamor, his father, deceitfully, and spake thus.

14 For they said unto them, &c.

27 And Jacob's sons, *whose* sister they had defiled, came upon the slain, and spoiled the city.

6 And Hamor, the father of Shechem, went out unto Jacob, to commune with him.

7 And the sons of Jacob came out of the field when they heard it; and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

13 And the sons of Jacob answered Shechem, and Hamor, his father, deceitfully, and said: because he had defiled Dinah, their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for, that were a reproach unto us.

27 The sons of Jacob came upon the slain, and spoiled the city; because they had defiled their sister.

to see, a fight is understood; unless you choose to particularise what victuals, or what particular fight,) therefore I think my translation of this verse more natural. Perhaps she went to see some grand festival or procession, &c.

6 This verse only gives us an account how Jacob had notice of this fact, which was by Hamor's coming to talk to him concerning it. And Jacob held his peace, in v. 5, — doth not mean that he kept it a secret; for, perhaps he sent to his sons to acquaint them with it; but it means that he gave them no answer to their proposals, having referred it to the time when his sons might come home. It so, the translation of the English Bible, v. 7, might stand without emendation, only *felt* should be rendered *vile deed*.

13 } There is no *because* in the Hebrew in either of these two verses.

The event narrated in this chapter, I apprehend, is not placed according to the succession of events; for, if it had happened immediately after his return from Laban, Dinah could not then have been more than seven years of age; but I think that a journey is

here originally omitted, which is, his going to his brother at Seir, as in the foregoing chapter, v. 14, it appears he had promised him, and thence to see his father to Mamre, mentioned in the next chapter; for, as nothing historical happened in that journey, I suppose it was deferred to the next chapter. And what is said in the said foregoing chapter, v. 17, *And Jacob journeyed to Succoth*, must mean, *from his father's house*; for, I cannot think that he would make such a long stay at Sechem, as to build a house, make booths, and purchase a parcel of ground, before he had seen his father.

Note. The seeming treacherous behaviour of Jacob's sons, and their breach of trust so much complained of by some critics, I think might be deemed rather an imprudent act than an unjust one; for, by v. 27, in Hamor and Shechem's speech to their nation, it appears, that they intended to seize every thing they had as soon as Jacob and his sons were incorporated with them; for, they tell them, viz. "I will not their cattle, and their substance, and every beast of theirs, be ours?" so that Jacob's sons were only beforehand with them, *se defendendo*.

## C H A P. XXXV.

1 — **A**ND make there an altar unto *the* God that appeared unto thee, &c.

2 — Put away the gods of *the aliens* which are amongst you, &c.

3 — And I will make there an altar unto *the* God that answered me in the day, &c.

4 And they gave unto Jacob all the gods of *the aliens*, &c.

7 —: *for*, there *the angels* appeared unto him when he fled, &c.

8 Now Deborah, Rebekah's nurse, died, and was buried beneath Beth-El, under *the* oak; and he called its name Allon-bachuth.

## C H A P. XXXV.

1 **A**ND God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau, thy brother.

2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are amongst you, and be clean, and change your garments;

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears: and Jacob hid them under the oak which was by Shechem.

7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him when he fled from the face of his brother.

8 But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak; and the name of it was called Allon-bachuth.

G 2

27 But

## OBSERVATIONS ON CHAP. XXXV.

1 } The English translator very often omits the  
2 } article *the*, expressed in Hebrew, which I  
4 } think here to be material in order to distinguish it from the gods of the aliens, mentioned in this chapter.

2 The expression of *strange gods* intimates as if they had adopted them for gods, which is not to be supposed in Jacob's family; but this means the images that Rachel stole from her father's house, and

perhaps some ear-rings in which there were some superstitious charms.

8 This doth not mean that this oak was generally called so, but that Jacob gave it that name in commemoration of the lamentation about Deborah's death.

9 The expression in this verse, *when he came out of Padan Aram*, shews, that this is written out of its place in regard to the succession of events; and indeed this whole chapter, as far as the chasm at the end of v. 22, must be understood as if written before v. 17 in chap.

27 But Jacob *had arrived* at Mamre, the city of Arbah, (which is Hebron,) unto his father Isaac, where Abraham and Isaac sojourned.

27 And Jacob came unto Isaac, his father, unto Mamre, unto the city of Arbah, (which is Hebron,) where Abraham and Isaac sojourned.

chap. xxxiii. for, after having made a long stay at Shechem, it cannot be called his journey from Padan Aram; but, as before observed, (in chap. xxxiii. and xxxiv.) he must have had this prophetic vision in that journey, which I conceive hath been omitted; in which it also appears that Rachel died and Benjamin was born.

22. The new section, marked here, in the Hebrew, in the middle of the verse, is, in my opinion, to shew that this is the end of Jacob's journey, and not, as Dr. Wright asserts, that the Jews allow of some words being here missing. For, this cannot be

admitted but by such Jews as know very little of their religious tenets, as it is contrary to their principles to think that there can be any error or omission in their *מורה נבוכ*, or Pentateuch, which they read in their synagogues weekly; for, (excepting the mistakes of copyists,) they reckon it to be as pure as that delivered by Moses, for otherwise it would destroy the authenticity of it.

Then follows the death of Isaac, being 180 years old, A. M. 2226, in order to make an end of his history, though this did not happen till ten years after Joseph was sold into Egypt.

## C H A P. XXXVI.

2 — **A**ND Aholibamah *bat* Anah, the daughter of Zibeon, the Hivite.

## C H A P. XXXVI.

2 **E**S A U took his wives of the daughters of Canaan: Adah, the daughter of Elon, the Hittite, and Aholibamah, the daughter of Anah, the daughter, of Zibeon, the Hivite.

6 —

## OBSERVATIONS ON CHAP. XXXVI.

This chapter contains the generations of Esau, and the dukes of Edom, that sprang from him; and also the generations and dukes of Seir, the Hivite, the inhabitant of that country; in the rehearsal of which there is such seeming confusion and such apparent contradictions in comparing the narratives in this place with those in Genesis and in first Chron. that I own it is above my skill entirely to reconcile them; nevertheless, I shall point them out, and endeavour to settle them as far as my judgement will reach.

1st. Concerning Esau's wives, mentioned here, compared with chap. xxvi. v. 34. and chap. xxviii. v. 9.

*A Comparative View of their Names in both Places.*

Here, v. 2.  
Aholibamah *bat* Anah,  
daughter of Zibeon,  
the Hivite.

Adah, the daughter of  
Elon, the Hittite.

In v. 3.  
Basemath, Ishmael's  
daughter, sister of Ne-  
bayoth.

In chap. xxvi. v. 34.  
Judith, the daughter of  
Beery, the Hittite.

Basemath, the daughter  
of Elon, the Hittite.

Mahalath, the daughter  
of Ishmael, Abraham's  
son, sister of Nebay-  
oth.



6 — And went into *another country*, because of his brother Jacob.

7 For, their riches were *too great for them to dwell together*; and the land of *their pilgrimage* could not bear them, because of their cattle.

14 And these were the sons of Aholibamah *bath* Anah, the daughter of Zibeon, &c.

18 — of Aholibamah *bath* Anah, Esau's wife, &c.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For, their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them, because of their cattle.

14 And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare, to Esau, Jeshu, and Jaalam, and Korah.

18 And these are the sons of Aholibamah, Esau's wife: duke Jeshu, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah, the daughter of Anah, Esau's wife.

31 And

As to the two last, they may be reconciled by the common observation of expositors, viz. that they had both names: — Bathemath was also called Adah, and Mahalath was also called Bathemath, as their description, by the names of their fathers and of their country, are alike in both places. But I cannot think that Judith, the daughter of Beery, the Hittite, can be the same as Aholibamah *bath* Anah, the daughter of Zibeon, the Hivite, the same being reckoned, in verse 25, among the children of Seir, the Horite; for, in such case, we must suppose her father and her country likewise to have double names as well as herself. I am rather inclined to think that Judith died without leaving any issue, and therefore is not mentioned here; and that Aholibamah *bath* Anah is the name of another wife he took in her stead; and, as to Zibeon being described in one place the Hivite, and then reckoned among the sons of Seir, the Horite, perhaps this Seir was originally a Hivite, and afterwards settled himself in Hori, which may be another name for mount Seir.

2. As to the name of this Aholibamah, in my opinion, the words *bath Anah* are an appendix joined generally to her name, to distinguish her from another person, of the same name, reckoned among the

dukes of Esau in v. 41. and, as a proof of this assertion, in v. 25, Scripture saith, "And the children of Anah were these, Dishon and Aholibamah *bath* Anah:" and I think it would be very improper to say "the daughter of Anah," after saying, "these are the children of Anah." It is true, she was the daughter of Anah, but Scripture commonly calls her the daughter of Zibeon: perhaps her father died when she was young, and her uncle brought her up as his own; but, according to the English translation, it is expressed as if she had two fathers, Anah and Zibeon. Dr. Kennicott pretends to settle it, (and Dr. Wright follows him,) by supposing an error in the Hebrew Bible, substituting 12, *the son of Zibeon*, instead of the second 12, *daughter of Zibeon*. Menasseh ben Israel falls into the same error, but not by correcting the Hebrew text; only he saith the second *bath* must be translated *son*. But, besides the absurdity of pretending to correct the *מהם*, for the reasons alleged in chap. xxxv. this emendation bears many difficulties. First, that the same must be done in v. 14. Secondly, it is void of truth; for, this Anah, father of Aholibamah, was not the son of Zibeon, but the son of Seir, as may be seen in v. 20, and so on to v. 29, where only the generations of the sons of Seir are reckoned, but not those

31 And these are the kings that reigned, in the land of Edom, before there reigned any king over the children of Israel.

of his grandsons: so that this Anah, mentioned in v. 25 as father of Aholibamah *both* Anah, is the fourth son of Seir, and not the son of Zibeon: — which plainly shews that Dr. Kennicott's emendation is inconsistent, as being fallacious.

3d. In v. 22, Timnah is found to be sister of Lotan, and Eliphas's concubine; as in v. 12, and in first Chron. chap. i. v. 36, Timnah is reckoned among the sons of Eliphas, notwithstanding that, in v. 39 of chap. i. of first Chronicles, she is said to be the sister of Lotan as well as here. This may be easily reconciled by allowing a small mistake in the original transcriber of Chronicles, which is misplacing the ; before פלז, which ought to have been before up. Then this verse 36 should be in Hebrew thus, פלז וזמן וזמן, and, in English, "The sons of Eliphas, Teman and Omar, Zephi, and Gatam and Kenas; and Timnah bore him Amalek." And, with this emendation, it will be there exactly as it is here.

4th. In v. 16, Korah is mentioned as one of the dukes of the sons of Eliphas, but in v. 11 he is not mentioned among his sons; and it cannot mean Korah, the son of Esau, for he was born of Aholibamah; and, in v. 16, Scripture saith these are the sons of Adah: so I must conclude that Eliphas had such a son, though he is not mentioned in v. 11.

There is another difficulty in this chapter, which is the circumstance narrated in verses 6, 7, and 8. I cannot conceive at what period of Jacob's life this could have been; for, he had no riches till he came from Laban, and then Esau lived already in Seir, as appears in chap. xxxii. v. 3, and in chap. xxxiii. v. 14 and 16, unless we say it was another Seir, near Isaac's habitation, and not mount Seir, where he afterwards settled himself.

31 I think this verse should be thus translated, viz.

"Now these are the kings that reigned in the country of Edom, before the king that reigned *temporary* with the children of Israel."

The reason I have for this emendation is, because I understand that this alludes to the king that refused the children of Israel's passing through his land, as narrated in Numbers, chap. xx. v. 14. for, if this were to mean, before any king reigned *over* the children of Israel, as it is generally understood, (some critics pretending to prove, from this, that this passage was not written in the Pentateuch in Moses's time,) then the Hebrew expression must have been בני ישראל, and not לפני; for, the verb פל never governs any other preposition than a ב or על, throughout the whole Scripture; so that I think the noun ארס, which should have the ב before it, is here understood as an ellipsis, meaning, *that reigned in Edom*, the other kings here mentioned being those that reigned in the country which was afterwards called Edom; and this, I suppose, was before they were governed by dukes, as R. David Kimchi justly inferreth from the expression in first Chronicles, chap. i. v. 51. which revolution might have been occasioned by Esau's coming to reside among them, and, growing powerful, he might have abolished the kingly government, and established that of dukedoms, electing them, by common consent, partly out of the inhabitants of the land, and partly out of Esau's family; and, when he became more in power, he established kings of Edom of his own family; and Scripture telleth us here, that it was one of them that refused the children of Israel's going through his land, and none of them that are here mentioned.

## C H A P. XXXVII.

1 **A**ND Jacob dwelt in a land wherein his father *sojourned*, in the land of Canaan.

2 These are the events of Jacob: Joseph, being seventeen years old, was a *shepherd* with his brethren among the flock; and *he* was a lad *waiting upon* the sons of Bilha and the sons of Zilpah, his father's wives, &c.

12 *Now* his brethren *had gone* to feed their father's flocks in Shechem.

13 Then Israel said unto Joseph, &c.

## C H A P. XXXVII.

1 **A**ND Jacob dwelt in the land whercin his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob: Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah and with the sons of Zilpah, his father's wife; and Joseph brought unto his father their evil report.

12 And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said unto him, Here am I.

## OBSERVATIONS ON CHAP. XXXVII.

I have nothing to observe on this chapter, only that this was eleven years after Jacob left Laban, he being

now 108 years years old. I must likewise observe, on v. 2, that a *lad*, in Scripture, always means a servant, or a person that attends another in his business.

## C H A P. XXXVIII.

1 **A**ND it came to pass, at *such time*, that Judah *had gone* down from his brethren, and *that he* turned in to a certain Adullamite, whose name was Hirah;

2 *That* Judah saw there the daughter of a certain Canaanite, &c.

8 And Judah said unto Onan, Go in unto thy brother's wife, and *perform*

## C H A P. XXXVIII.

1 **A**ND it came to pass, at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah: and he took her, and went in unto her.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and

the duty of a brother-in law with her, and raise up seed to thy brother.

9 Now Onan knew that the seed should not be his; therefore it was so, that, when he went in unto his brother's wife, he spilled it on the ground, &c.

14 ——— and stayed in *Petab Enaim*, which is in the way to Timnah, &c.

15 And, when Judah saw her, *not knowing her*, because she had covered her face, he thought her to be an harlot.

21 Then he asked the men of *her* place, saying, Where is the harlot,

and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath: for, she saw that Shelah was grown, and that she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot, because she had covered her face.

21 Then he asked the men of that place, saying, Where is the harlot that was

# OBSERVATIONS ON CHAP. XXXVIII.

There is a very great difficulty, in this narrative, concerning the date thereof; for, it could never be, that, at the time that Joseph was sold, Judah went down from his brethren, but it must have been long before; for, there are only 22 years from that period to the time of Jacob and his family's going into Egypt, as will afterwards be proved; and he carried two sons of Perez with him, as it appears in chap. xli. v. 12. Now, 12 years at least must have elapsed before *Er*, Judah's first-born, was marriageable; and, allowing 3 years more for the time before his death, the marriage of *Onan*, and *Tamar*'s waiting for *Shelah*'s growing up, (Scripture declaring that it was a long while before Judah's wife died,) and *Tamar*'s pregnancy, make 15 years; and 12 years more before Perez was marriageable, and two years for the birth of Perez's two sons, make 29 years. So that, either this date must refer to the taking of *Tamar* to be *Er*'s wife, or that this date is undetermined, meaning, whenever it was that Judah went from his brethren, he went to live with *Hira*. And I rather chuse, by my correction, to make Scripture express this last supposition, being the easiest, than in the first way, as this would require an alteration in 5 verses, them putting all in the preter-pluperfect tense, and keeping the sentence in suspense till v. 6.

Note, Joseph was at least 17 years old when he was sold; he was 30 when he interpreted *Pharaoh*'s

dreams; (as in chap. xli. v. 46,) which make 13 years; seven years plenty and two years famine, which was the period when Jacob went into Egypt. (as in chap. xlv. v. 6,) make together twenty-two years, as above.

142 Note, When the name of a thing is expressed in Hebrew with two words, as here, in v. 14, *Petab Enaim*, one of them is often left out, and yet it means the same; as in verse 21 it is called only *Enaim*, though it means *Petab Enaim*. Vide observations on Numbers, chap. iii. v. 21. Note, this is the name of a place, and not in an open place, as in the English Bible.

15 He did not think her an harlot for having her face covered; but that occasioned him not to know her; for, had he known her, he would not have thought her an harlot.

This digression seems to be entirely unconnected with the general history, but I suppose it was introduced here to inform us of the extraordinary event that brought about the birth of Perez, from whom afterwards David descended, and from him the future Messiah.

Note, When a history of some duration is narrated, the expression *at that time* must not necessarily refer to the beginning, but may refer to any intermediate period, or to the last.

which was in *Petah Enaim*, by the way? And they said, There was, &c.

23 And Judah said, Let her take it to her, lest we be *put to scorn*; behold, &c.

26 — And he knew her *not* again any more.

was openly by the way-side? And they said, There was no harlot in this place.

23 And Judah said, Let her take it to her, lest we be ashamed: behold, I sent this kid, and thou hast not found her.

26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah, my son: and he knew her again no more.

## C H A P. XXXIX.

2 **A**ND the Lord was with Joseph, so he *became* a prosperous man *whilst* he was in the house of his master, the Egyptian.

3 And, *when* his master saw that the Lord was with him, and that the Lord made, &c.

4 *Then* Joseph found grace in his sight, and he *ministered unto* him, and he made him overseer over his house, &c.

6 And he left all that he had in Joseph's hand, and he *cared not about any thing* he had, save the bread that he did eat, &c.

8 — and said unto his master's wife, Behold, my master *cares not about* what is with me in the house, *having* committed all that he hath into my hands.

## C H A P. XXXIX.

2 **A**ND the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian.

3 And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly person, and well-favoured.

8 But he refused, and said unto his master's wife, Behold, my master woteth not what is with me in the house, and he hath committed all that he hath to my hand.

H

9 He

## OBSERVATIONS ON CHAP. XXXIX.

4 The Hebrew verb, *משרת*, means a more honourable service than that of a slave.

9 *He himself* is not greater in this house than I am, neither hath he kept back, &c.

11 *Now, on a certain day,* it came to pass, that Joseph went into the house to do his business; and there was none of the men of the house there, *in that room.*

22 — and, whatsoever they *transacted* there, he was the *manager* of it.

9 There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

11 And it came to pass, about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison: and, whatsoever they did there, he was the doer of it.

11 Every room in a house is called a house, in Hebrew; otherwise v. 14 would be contradictory to this; and the adverb *there*, added, indicates that it means in the room of the house where she was.

## C H A P. XL.

4 **A**ND the captain of the guard *appointed* Joseph with them, *that he might minister* unto them; and they continued *some time* in ward.

10. And in the vine were three branches, and the *bud* thereof *sprang* forth as though it *was growing*, and the clusters of grapes thereof *ripened*.

13 Yet within three days shall Pharaoh *call thee to account*, and restore thee, &c.

## C H A P. XL.

4 **A**ND the captain of the guard *charged* Joseph with them, and he served them: and they continued a season in ward.

10. And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

13. Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's

## OBSERVATIONS ON CHAP. XL.

13 The Hebrew expression, made use of here, means, to take an account, signifying, to consider of his offences and services: vide Numbers, chap. i. v. 2. but, in v. 19, the same expression means, *lift up thy head*, because there the verb is followed by an ablative.

20 — all his servants; and, among his *other* servants, *he called the* chief butler and the chief baker to account.

23 Now the chief butler *made no mention of* Joseph; for, he forgot him.

Pharaoh's cup into his hand, after the former manner when thou wast his butler.

20 And it came pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

23 Yet did not the chief butler remember Joseph, but forgot him.

tive, from *off thee*, meaning, that he should suffer death.

I shall observe here, that Joseph was rash in saying that he was put in prison for nothing; for, that was a reflection against his master; and this

may have been the cause of the chief butler's neglect in endeavouring to procure him his liberty, as those great officers commonly link together, particularly when they are in favour.

## C H A P. XLI.

9 **T**HEN spake the chief butler unto Pharaoh, saying, I *must* this day *mention my offences*.

12 And a Hebrew young man, servant to the captain of the guard, was there with us, and we told him, and he interpreted us our dreams, &c.

16 And Joseph answered Pharaoh, saying, *Besides me*, God will *answer* Pharaoh *favourably*.

## C H A P. XLI.

9 **T**HEN spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

12 And there was there with us a young man, an Hebrew, servant to the captain of the guard: and we told him, and he interpreted to us our dreams; to each man according to his dream did he interpret.

16 And Joseph answered Pharaoh saying, It is not in me; God shall give Pharaoh an answer of peace.

H 2

21 And,

## OBSERVATIONS ON CHAP. XLI.

16 The meaning of this verse is this:

"Were I to give an interpretation of Pharaoh's dreams of my own accord, it would certainly be favourable to Pharaoh; but, besides that, God will answer Pharaoh favourably."

Note. The same word, with the pronoun of the second person joined to it, is found in v. 44, and rendered, by the English translator, *without thee*, and means the same as I have rendered it here.

21 And, when they had *entered into their bowels*, it was not perceivable that they had *entered into their bowels*, for they were still ill-favoured, as at first. So I awoke.

34 ——— and let him appoint officers, *that he may take possession of the fifth part of the land of Egypt by the seven plenteous years.*

44 ——— I am Pharaoh; and, *besides thee, no man shall lift up his hand, &c.*

45 ——— and Joseph's *fame went forth over all the land of Egypt.*

47 And, in the seven plenteous years, the land *produced corn by barns-full.*

55 *But*, when all the land of Egypt was famished, *and* that the people cried to Pharaoh for bread, Pharaoh said unto all the Egyptians, Go unto Joseph, &c.

56 ——— And Joseph opened all the *places* wherein there was corn, and sold unto the Egyptians; *for*, the famine waxed sore in the land of Egypt.

21 And, when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning. So I awoke.

34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah: and he gave him to wife Asenath, the daughter of Poti-pherah, priest of On. And Joseph went out over all the land of Egypt.

47 And, in the seven plenteous years, the earth brought forth by handfuls.

55 And, when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians: and the famine waxed sore in the land of Egypt.

34 This, in my opinion, refers to the event at the end of the famine, in chap. xlvii. v. 24. and the pronoun *he* refers to Pharaoh.

47 Another translation might be given to this verse, according to the version, or Targum, of Onkelos; to wit, "And the people of the land laid up corn, and put it into barns, in the seven years of

"plenty." But I think it rather a paraphrase than a translation.

56 } The verb *and he sold* in v. 56, and *to sell* in

57 } v. 57, being expressed by *מכר* in Hebrew, which also signifies *corn*; that accusative is here fairly understood. Vide observations on chapter xxxiv. v. 1.



## C H A P. XLII.

3 — **T**O buy corn *from* Egypt.

5 — Came to buy corn among *others* that came.

8 And, *though* Joseph knew his brethren, they knew him not.

9 And Joseph remembered the dreams which he had dreamed, *and had related* unto them; *therefore* he said unto them, &c.

13 And they said, *We*, thy servants, are twelve brethren, &c. — and the *other* is not.

14 — This is *the thing which* I spake unto you, saying, Ye are spies.

19 — but, *as for you*, go ye, carry corn for the famine of your houses.

20 And, *when* ye bring your youngest brother unto me, *then* shall your words be verified.

25 — and thus did (*his servant*) do unto them.

## C H A P. XLII.

3 **A**ND Joseph's ten brethren went down to buy corn in Egypt.

5 And the sons of Israel came to buy corn among those that came: for, the famine was sore in the land of Canaan.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

14 And Joseph said unto them, This is it that I spake unto you, saying, Ye are spies.

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses.

20 But bring your youngest brother unto me: so shall your words be verified, and ye shall not die. And they did so.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

29. And,

## OBSERVATIONS ON CHAP. XLII.

All I have to observe on this chapter is, that, in this first dialogue of Joseph with his brethren, it appears as if they, of their own accord, had told Joseph that they had another brother, who was with their father, without being asked by him concerning their family; but that was not the case, for he certainly did ask them relative to it, as appears from their rehearsal to their father in chap. xliii. v. 7. —

for, that was not an excuse made by them to appease their father's anger, but was an undoubted fact, as we see it related in their last dialogue with Joseph, in chap. xliv. before he made himself known to them. And this method is very common in Scripture, when a narrative is repeated once or twice, to explain in one passage what is deficient in the other.

The omission, in v. 19 in the English Bible, of *as for you*, seems to me to be a mere oversight.

29 And, *when* they came unto Jacob, their father, unto the land of Canaan, *they* told him, &c.

35 And it came to pass, that, as they *were emptying* their sacks, behold, every man's, &c.

36 — all these *misfortunes fall upon* me.

29 And they came unto Jacob, their father, unto the land of Canaan, and told him all that befel them, saying.

35 And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money was in his sack : and, when both they and their father saw the bundles of money, they were afraid.

36 And Jacob, their father, said unto them, Me have ye bereaved of my children : Joseph is not, and Simeon is not, and ye will take Benjamin away : all these things are against me.

## C H A P. XLIII.

14 — **T**HAT he may send you away, *with* your other brother and Benjamin : and, *as for me*, since I am to be bereaved of my children, I *must* be bereaved of them.

16 — and *slay what is necessary*, and dress it ; for, these men shall dine with me, &c.

18 — and take us for bondsmen, and (*take away*) our asses.

## C H A P. XLIII.

14 **A**ND God Almighty give you mercy before the man, that he may send away your other brother and Benjamin : if I be bereaved of my children, I am bereaved.

16 And, when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready : for, these men shall dine with me at noon.

18 And the men were afraid, because they were brought into Joseph's house ; and they said, Because of the money that was returned in our sacks at the first time are we brought in ; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

34 And

## OBSERVATIONS ON CHAP. XLIII.

16 *And slay what is necessary.* The Hebrew expression is, *and slay a slaughter.*

34 And he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of their's. And they drank and were merry with him.

33 *And they sat before him.* Note, I apprehend that he must have directed how they were to be seated; for, if they had seated themselves, there would be no room for wondering at the regularity of their order according to their ages.

34 "And he took and sent messes." Most of the expositors render this word *presents*, which they say,

in ancient times, it was customary to send to their guests when they sat at table; and, indeed, Benjamin's present being five times as much as any of the others, shews that it cannot be *messes*; for, if so, that could not indicate any particular affection, for I suppose that they must all have eaten as much as they chose.

## C H A P. XLIV.

2 **A**ND put my cup, the silver cup, in the sack's mouth of the youngest, and his purchase-money: and he did, &c.

7 And they said unto him, Wherefore *speakest* my lord according to these words? &c.

10 And he said, Now also, according unto your words, *so should it be: but* he, with whom it is found, shall be my servant, &c.

## C H A P. XLIV.

2 **A**ND put my cup, the silver cup, in the sack's mouth of youngest, and his corn-money: and he did according to the word that Joseph had spoken.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

10 And he said, Now also let it be according unto your words: he, with whom it is found, shall be my servant; and ye shall be blameless.

15 *Knew*

## OBSERVATIONS ON CHAP. XLIV.

5 This might also be rendered, — *and whereby* be certainly would try you; meaning, "whether you are honest or not:" as the same verb is rendered, in chap. xxx. v. 27, "I have learned by experience."

10 I was obliged to correct the translation of this verse, as the sentence that he pronounced is not the same that they proposed; for, they had offered themselves, all of them, as slaves, and Benjamin to be put

to death; and he declares them all clear, except Benjamin.

Note. I do not know by what account Dr. Wright guesses Benjamin to be about 24 years old. He must have spoken at random; for, he was born in the way when Jacob came from Laban, as appears from chap. xxxv. v. 9, and chap. xlviii. v. 7. So that he was not above 6 or 7 years less than Joseph, and, in course, at this time, he must have been about 32 or 33 years old.

15 *Knew* ye not that such a man as I can certainly divine?

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

## C H A P. XLV.

2 **A**ND he wept aloud, *so that* the Egyptians heard it: *also they* of the house of Pharaoh heard it.

17 — This do ye; *goad* your beasts, and go, &c.

## C H A P. XLV.

2 **A**ND he wept aloud: and the Egyptians and the house of Pharaoh heard.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get ye into the land of Canaan.

## OBSERVATIONS ON CHAP. XLV.

V. 17. *Goad* your beasts. This verb occurs only

in Isaiah, chap. xiv. v. 19. rendered there, *through*.

## C H A P. XLVI.

3 **A**ND he said, I am *the* God *who* is the God of thy father: fear not, &c.

## C H A P. XLVI.

3 **A**ND he said, I am God, the God of thy father: fear not to go down into Egypt; for, I will there make of thee a great nation.

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

28 And

## OBSERVATIONS ON CHAP. XLVI.

3 The article *the* omitted here is wrong; for, as, in v. 1, he offered sacrifices unto the god of his father Isaac, now God tells him that it is the same God that speaks to him now: therefore, after *the God of thy father*, "*Isaac*" is understood.

4 This means his *Shechinah*, the glory of God. And, the promise of bringing him up again may

have two meanings: either it may refer to his being buried in the holy land, or to the return of his seed thither after their issuing out of Egypt.

15 *All the souls, &c. were* 33. Note. Enumerating the particulars, there are no more than 32; and, in fact, they were no more; for, in v. 26, the total of Jacob's sons and daughters were 66; and, if we reckon 33 to Leah, their number would be 67, so that here Jacob himself must be reckoned among them.

28 And he sent Judah before him unto Joseph, to direct *the way before him* unto Goshen: *so* they came into the land of Goshen.

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen: and they came into the land of Goshen.

them. Also, in the seventy souls, Jacob is reckoned among them; for, 66 and Joseph with his two sons make only 69, but adding Jacob, it makes the complete number of seventy.

## C H A P. XLVII.

4 **T**HEY said moreover unto Pharaoh, We are come to sojourn in the land; for, *there is* no pasture for thy servants' flocks, because the famine is sore in the land of, &c.

6 — and, if thou knowest that there are any men of activity amongst them, *appoint* them rulers of cattle over *my own*.

8 And Pharaoh said unto Jacob, *How many are the days of the years of thy life, &c.*

11 And Joseph placed his father and his brethren in the best of the land, in the country of Rameses, as Pharaoh had commanded: *so* he gave them a possession in the land of Egypt.

## C H A P. XLVII.

4 **T**HEY said moreover unto Pharaoh, For to sojourn in the land we are come; for, thy servants have no pasture for their flocks; for, the famine is sore in the land of Canaan: now, therefore, we pray thee, let thy servants dwell in the land of Goshen.

6 The land of Egypt is before thee: in the best of the land make thy father and brethren to dwell; and, if thou knowest any men of activity among them, then make them rulers over my cattle.

8 And Pharaoh said unto Jacob, How old art thou?

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

I

13 —

## OBSERVATIONS ON CHAP. XLVII.

2 The Hebrew expression, *נשבו*, seems to imply that they were the meanest and weakest of them, that he might not employ them in his army. *Rathy.*

11 *In the best of the land, &c.* I made a transposition in this verse, as I think that this part of it co-

meth to explain where he placed them, otherwise the first sentence is not complete: but, *he gave them possession, &c.* I understand to be a new information in consequence thereof.

12 I think *sustained*, or *maintained*, would be properer than *nourished*.

13 — so that the land of Egypt and the land of Canaan were at a loss on account of the famine.

14 For, Joseph had gathered up, &c.

15 — for, the money is spent.

16 — if the money is spent.

17 — and Joseph gave them bread for their horses, and for the cattle of flocks, and for the cattle of herds, and for the asses: and he furnished them with bread for all their cattle that year.

18 — and said unto him, *We do not bide ought* from my lord; *but truly* the money is spent, and our herds of cattle are with my lord: there is *nought* left, &c.

13 And there was no bread in all the land; for, the famine was very sore; so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine:

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And, when money failed in the land of Egypt and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for, why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord hath also our herds of cattle: there is not ought left, in the sight of my lord, but our bodies and our lands.

19 —

13 The Hebrew expression, *wn*, means that they were at a loss, not knowing what to do, because of the famine, for the reasons alleged in the next verse. Aben Ezra.

18 Expositors conclude, from this verse, that the famine lasted but two years, instead of seven, which, they say, was occasioned through Jacob's merit. But I cannot think that this verse is a sufficient proof of their assertion; for, this second year refers only to the time that their distress be-

gan for want of money, and that might be the fifth year of the famine; and, as a farther proof that this second year was expected to be the last, the people, in v. 19, ask Joseph to give them seed, which they would not do if they had not known that it was the last year of the famine. Besides, according to their notion, this must have been the third year; for, the first year they spent their money, the second their cattle, and the third their bodies and land.

19 — and so the land shall not be desolate.

22 — for, the priests had a *settled allowance* from Pharaoh, and they *lived upon their allowance* which Pharaoh gave them, &c.

24 *Then* the increase shall be (*thus divided*): ye shall give the fifth part, &c.

25 And they said, Thou hast *revived us*: let us find grace, &c.

26 — Except the land of the priests only became not Pharaoh's.

30 But, *when I shall* lie with my fathers, *then* thou shalt carry me out of Egypt, and bury me in their burying-place, &c.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live and not die, that the land be not desolate.

22 Only the land of the priests bought be not: for, the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

24 And it shall come to pass, in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field; and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast *saved* our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

30 But I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place: and he said, I will do as thou hast said.

24 It was this event that Joseph had hinted at in his advice in chapter xli. v. 34, after he had interpreted Pharaoh's dreams.

30 This expression, *אֲנִי אֶשְׁכָּב אִתָּם*, in Hebrew, means that he should die, not that he would be buried with his fathers; for, that is expressed afterwards in this verse.

## C H A P. XLVIII.

2 — **B**EHOLD, thy son Joseph is  
*come unto thee, &c.*

14 — and his left hand upon Manasseh's head, *crossing his hands purposely, although Manasseh was the first-born.*

15 And he blessed Joseph, and said, The God, before whom my fathers, Abraham, &c.

22 *Therefore I bequeath thee one portion above thy brethren, &c.*

## C H A P. XLVIII.

2 **A**ND one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head; guiding his hands wittingly, for, Manasseh was the first-born.

15 And he blessed Joseph, and said, God, before whom my fathers, Abraham and Isaac did walk, the God which fed me all my life long unto this day.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorites with my sword and with my bow.

## OBSERVATIONS ON CHAP. XLVIII.

7 This I take to be an apology for not burying her in the cave of *Machpelah*.

14 Note. The Hebrew expression, translated in the English Bible—*guiding his hands wittingly*, is used in Scripture to express two meanings quite opposite

to one another, viz. *skilfully or unskilfully*. I shall not determine which is the properest in this sentence; but this is certain, that, if the first be adopted, the next sentence should be rendered, *although Manasseh was the first-born*; but, if the second meaning of this word is preferred, then it must stand, *because Manasseh was the first-born*.

C H A P.



## C H A P. XLIX.

4 **U**NSTABLE as water, thou shalt not excel, because thou wentest up to thy father's bed: *from the time that thou didst defile it, my couch ceased.*

8 — thy hand shall be on the neck of thine enemies, &c.

9 Judah is like a lion's whelp: from the prey, O my son, thou shalt raise thyself, &c.

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh be gone down, and even then he shall have an assembly of people.

## C H A P. XLIX.

4 **U**NSTABLE as water, thou shalt not excel, because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

8 Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee.

9 Judah is a lion's whelp: from the prey, my son, art thou gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.

14 Issachar

## OBSERVATIONS ON CHAP. XLIX.

Jacob, in the first verse of this chapter, orders his sons to assemble together, and that he would reveal what would happen to them in the latter days; then stops short, and, without telling them any thing, bids them again to assemble themselves, & d then telleth them only their situation in the land, without foretelling any future event, except to Judah and Dan; and, even in regard to them, he goes no farther than the reign of David. The rabbins say to this, that Jacob intended, at first, to reveal to them the time of the future redemption, but that God would not permit it.

4 To understand this verse properly, I must observe, that the verb *rise* has several meanings. The first and most common acceptation of this verb is, *to go up*; the second is, *to rise up*, as in Genesis ii. v. 6 the third is, *to be cut off*, or *cease to be*: and in this sense the last words of this verse should be taken, meaning, that, since the time that Reuben lay with Bilha, Jacob ceased to inhabit with her.

7 *I will divide them in Jacob, &c.* alludes to Levy's possessing the several cities allotted them, scattered all over the country; and Simeon's share being intermixed with the portion of Judah.

8 The words, *thy father's children shall bow down before thee*, announce, that Judah should have the command over the rest of the tribes, which we see was fulfilled by the narrative in Judges, chap. i. and ii. when they (enquiring of the Lord, after the death of Joshua, who should go up first to fight against the Canaanites) were answered, *Judah*. And so, in Judges, chap. xx. v. 18, the same question being asked as to going against the Benjaminites, the answer was again, *Judah*.

9 Here the verb *rise* must be taken in the second sense, *to rise up*, and alludes to the prey David had taken from the Amalekites when he dwelt in Ziklag. Vide first Samuel, chap. xxx. v. 26.

10 Some future event is here announced; but, what it is, or at what period it was to happen, cannot be ascertained; for, besides its being expressed in such words as may bear several interpretations, and some quite opposite to others, it may allude to such part of the history of the Hebrews as we have no account of. It would be an endless task to rehearse every thing that has been said concerning the meaning of this verse; and *Munasseh ben Israel* enumerates the

several

14 Issachar is like a *bony ass* couching between two (*rows of sheep*.)

19 Gad: a troop shall *pursue* him, and he shall *pursue* them at last.

20 Out of Asher's *land* his bread shall be fat, and it shall yield royal dainties.

23 The archers have *bitterly* grieved him, and shot at him, *because they owed him a grudge*.

14 Issachar is a strong ass, couching down between two burdens.

19 Gad: a troop shall overcome him; but he shall overcome at the last.

20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

23 The archers have sorely grieved him, and shot at him, and hated him.

several significations that may be given to eight of the fourteen Hebrew words contained in this text, each producing as many different versions; therefore I shall content myself with explaining it as I understand it, which is according to the translation I have given to it, viz. Judah, having the ruling-staff in his hand, as has been said before, continued in that prerogative till the ark of the Lord was taken by the Philistines, when the tabernacle of *Shiloh* was put down; then the command was taken from Judah, and he may be said to have couched as a lion, as in v. 9. and, soon after the restoration of the ark, a king was chosen of the tribe of Benjamin, which was Saul; yet then, even during Saul's reign, David sprang up, and was privately elected king by Samuel; and, being pursued by Saul, a company of men assembled to him, which at first amounted to four hundred men, and their number soon increased to six hundred, as quoted above, 1st Samuel, xxx. v. 20. And perhaps the end of this verse, as rendered in my translation, may allude to this event.

11 } These two verses describe only the fruitfulness of the land of their possession.

13 This is only a description of the situation of the inheritance of Zebulun.

V. 14. *וְיִשָּׁכָר כַּאֲסֵי*. This expression doth not occur any where else in Scripture, except in Judges, chap. v. v. 16, where it is very properly rendered, in the present English translation, *among the sheep-folds*, since the following words in that sentence are, *to bear the bleatings of the flock*. And we find, in

Isaiah, chap. xxvi. v. 12, *וְיִשָּׁכָר נָתַן* rendered, *thou wilt ordain peace to us*; and it is allowed, by every grammarian, that the word *ordain* means here, to arrange in proper order; as in Ezekiel, ch. xxiv. v. 3, *וְיִשָּׁכָר* is rendered, *set on a pot*; by which I think I am justified in rendering it, *two rows of sheep*, as this noun is in the dual number.

15 Issachar is here described as a lover of his ease, being inclined rather to bear the burden of taxes than to go out to war.

16 *Dan shall judge*—means, that Israel shall have a judge of this tribe, as well as they had of any other tribe of Israel; and this plainly describes Samson. — Note. The Hebrew expression may mean, *Dan shall avenge his people*, alluding to the destruction he caused among the Philistines. And Jacob, in his vision, seeing his downfall, breaks forth into this exclamation, in v. 18. "For thy salvation, O Lord, do I wait!"

19 *Gad*. It does not appear to what this may refer.

20 describes the fruitfulness of the land of Asher.

21 is wrong translated; for it means, that Naphthali is like a hind sent as a present, and he that receives the present always gives fair words. But, how to express this meaning in a simple translation is above my skill: some expositors refer it to Deborah, who was of that tribe, and Scripture calls her a hind. If so, I would propose the following version:

"Out of Naphthali shall proceed a hind let loose, that gives fair words."

## C H A P. L.

4 **A**ND, when the days of his mourning were past, Joseph spake unto *them* of the house of Pharaoh, saying, &c.

21 Now therefore fear ye not: I will maintain you and your little ones, &c.

23 — the children also of Machir, the son of Manasseh, were *born* upon Joseph's knees.

24 — God will surely visit you, and bring you *up* out of this land, &c.

25 And Joseph *made the children of Israel swear*, saying, *When* God shall certainly visit you, ye shall carry up my bones from hence.

## C H A P. L.

4 **A**ND, when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

21 Now therefore fear ye not: I will nourish you and your little ones. And he comforted them and spake kindly unto them.

23 And Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

## OBSERVATIONS ON CHAP. L.

10 *Beyond Jordan*. Note, the Hebrew expression is indeterminate, whether it means this side or the other side of the river Jordan, the same word being used to express either. Now it is a doubt whether

Moses speaks as from the scene of action, which is in Egypt; and, in such case, it should be rendered "on this side the Jordan:" or, if he speaks as from the place where he was when he wrote it: for, then, "beyond Jordan" is right.

## SECOND BOOK OF MOSES,

C A L L E D

## E X O D U S,

Signifying, in Greek, EXIT, or going out :

Referring to the issuing of the Children of Israel out of Egypt, which is narrated in this Book, beginning that History from a little before the Birth of Moses, and continuing it to the setting up of the Tabernacle ; being a Space of about 82 Years.

THE NEW TRANSLATION.

C H A P. I.

THE OLD TRANSLATION.

C H A P. I.

5 **A**ND all the souls, that came out of the loins of Jacob, were seventy souls : for, Joseph was in Egypt already.

8 Now

OBSERVATIONS ON CHAP. I.

5 Notwithstanding that Jacob himself makes up the number of seventy, as observed on Genesis, ch. xlv. v. 25 and v. 26, yet Scripture, mentioning that number, joins to it, *that came out of the loins of*

*Jacob*, not regarding the exception of one, as observed on Genesis, chap. ii. v. 19. though the rabbins assert that Jochebet, Moses's mother, was born at the entering of Jacob into Egypt, which would make up the number.

8 Now there arose up a new king over Egypt, *who was not favourable to Joseph.*

9 — Behold, the people of the children of Israel *will become* more and mightier than we.

10 — they *will* join also unto our enemies, and fight against us, and so they will *rise up from the ground.*

14 — *even* all their service, *that they had made them to serve with rigour, they made bitter.*

16 And he said, When ye *lay* the Hebrew women, *then* ye shall see upon the stools: if it be a son, then ye shall kill him; but, if it be a daughter, *she shall live.*

19 — for, they are *quick*, and are delivered ere the *midwife comes* in unto them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we.

10 Come on, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

14 And they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field: all their service, wherein they made them serve was with rigour.

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; but, if it be a daughter, then she shall live.

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women: for, they are lively, and are delivered ere the midwives come in unto them.

8 This expression, of a *new king*, seems to indicate that he was not of the royal blood, but an usurper.

Note. On Genesis, chap. xviii. v. 21, I have observed, that this verb, *נָסָה*, means, *to be favourable*, or *gracious*, and I think it must be taken here in the same sense. *Joseph* stands here for the whole nation, as it often occurs in Scripture; and indeed the context seems to favour this explanation.

10 This expression, *and they will rise up from the ground*, I think must be taken figuratively, meaning, from the low state in which they were, (vide the

observation on Genesis, chap. xlix. v. 4.) being the second acceptation given to this verb, *נָסָה*.

14 *All their service*, is an accusative that hath no verb to be governed by, unless the verb *and they made bitter*, in the beginning of this verse, is to be here understood, which is very common in Scripture; and the English translator has taken the same liberty in Genesis, chap. i. v. 30. of bringing down the verb *I have given* from a former sentence: and, with this emendation, this verse will bear a proper construction.

## C H A P. II.

1 **NOW** a man of the house of Levi *had gone and taken to wife a daughter of Levi.*

6 And, when she opened it, she *saw it, even a child: and, behold, a babe was weeping; and she had compassion on him, &c.*

14 — *then Moses feared, and said, Truly, the matter is known.*

## C H A P. II.

1 **AND** there went a man of the house of Levi, and took to wife a daughter of Levi.

6 And, when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children.

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? and Moses feared, and said, Surely this thing is known.

## OBSERVATIONS ON CHAP. II.

1 To begin this narrative, Scripture resumes the history; for, this marriage must have happened some years before the edict for casting the male children into the river; for Aaron was three years older than Moses, and no difficulty is expressed about saving him; I therefore have rendered this verb in the preterpluperfect tense, the Hebrew having no more than one preterit, to serve for the imperfect, perfect, and pluperfect, as well in the indicative as in the subjunctive mood.

14 The fear, Moses expresses in this verse, was not so much for himself as for the troubles that were to come upon the nation, seeing their wickedness was so great: for, it is highly probable, that this man, who reproached him with killing the Egyptian, was the very man in whose defence he was killed, as no other person was present when that deed was committed, as appears in v. 12. So Moses, seeing the height of ingratitude, cried out, — "Now the reason is known of the troubles the nation endures."

16 Here we find that the priest of Midian, who

was *Jethro*, Moses's father-in-law, as we see by v. 1 of the next chapter, had seven daughters; and, in verse 18, it is said, that they came to Reuel, their father, which we must suppose to mean their grandfather, it being very common, in Scripture, to call the grandfather father.

20 Here their father or grandfather asketh them why they did not desire the man to come and eat bread; and, without telling us that they went to call him, and that he came back, we find, in the next verse, that Moses was pleased to live with him, and that he married his daughter Zipora; the particulars of the narrative are here omitted, being understood from the sequel: such kind of omissions being very common. Vide the observation on Genesis, chap. xv. v. 9.

25 Here the English translator renders the verb *yr* much in the same sense as I have done in chap. i. v. 8. viz. *And the Lord had respect unto them.* But Aben Ezra renders it in the common acceptance of this verb, viz. *to know*, and explains it thus: — that the Lord saw their outward distress, and he also knew the inward vexation of their mind.

## C H A P. III.

1 **N**OW, as Moses was feeding the flock of Jethro, his father-in-law, the priest of Midian; and as he led the flock to the back of the desert, he came to the mountain of God, &c.

2 And the angel of the Lord appeared unto him in the midst of the fire, from between the bush, &c.

3 And Moses said, I will now draw near, &c.

4 And, when the Lord saw that he drew near to see, &c.

7 —, and have heard their cry because of their oppressors: &c.

14 And God said unto Moses, Eye for Eye: and he said, Thus shalt thou say unto the children of Israel, Eye has sent me unto you.

## C H A P. III.

1 **N**OW Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked; and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.

4 And, when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters: for, I know their sorrows.

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

K 2

20 —:

## OBSERVATIONS ON CHAP. III.

1 Note. He calleth this mountain, *the mountain of God*, because he would descend on it to give the Decalogue.

2 *In a flame of fire.* The Hebrew word is *אֵשׁ*; and, to mean *a flame*, it ought to be *אֵשׁ בָּרָא*. Therefore Aben Ezra thinks, that, rather than to add a letter to the word, it should be construed like *אֵשׁ בְּרָא*, *thy heart*, in Ezekiel, chap. xvi. v. 40. So that this word stands for the heart, or middle, of the fire.

7 *For, I know their sorrows.* This expression, I

think, favours Aben Ezra's explanation of v. 25 in the foregoing chapter.

14 This expression is translated, in the English Bible, *I am that I am*; also, at the end of this verse, *I am hath sent me unto you*. I rather chose to insert it as it is in Hebrew, without a translation, as it is taken for the sacred name of the Lord.

19 I understand that this means that Pharaoh would not let them go peaceably, nor even after their going out with a strong hand; alluding to his pursuing them to the Red Sea, as will appear in the sequel of this narrative.

20 —; and, after that, he will  
*send you away.*

20 And I will stretch out my hand,  
and smite Egypt with all my wonders  
which I will do in the midst thereof;  
and, after that, he will let you go.

## C H A P. IV.

## C H A P. IV.

9 — **A**ND the water, which  
thou takest out of the  
river, shall become blood, and *be so on*  
the dry land.

9 **A**ND it shall come to pass, if  
they will not believe also these  
two signs, neither hearken unto thy  
voice, that thou shalt take of the water  
of the river, and pour it upon the dry  
land: and the water, which thou takest  
out of the river, shall become blood  
upon the dry land.

10 —, O my Lord, I am not a  
*man of many words*, neither heretofore  
nor since thou hast spoken unto thy ser-  
vant: for, *I have an heavy mouth and an*  
*heavy tongue.*

10 And Moses said unto the Lord,  
O my Lord, I am not eloquent, neither  
heretofore nor since thou hast spoken  
unto thy servant: but I am slow of  
speech, and of a slow tongue.

11 And the Lord said unto him, Who  
has given *mouth to man?* or who made  
the dumb, or the deaf, or the quick-  
*sighted*, or the blind? &c.

11 And the Lord said unto him,  
Who hath made man's mouth? or who  
maketh the dumb, or the deaf, or the  
seeing, or the blind? have not I, the  
Lord?

14 —?

## OBSERVATIONS ON CHAP. IV.

1 This supposition of Moses, after the Lord had  
told him, in the preceding chapter, v. 18, that they  
should hearken unto his voice, seems somewhat  
strange, as if he doubted God's word. But this  
may be answered two ways: first, as that promise  
may refer to the elders, and Moses's doubt might  
arise as to the people in general; secondly, what  
is said in the last chapter may be understood after  
Moses had given a token that he came from the  
Lord; and the doubt, that he expresses here, may be  
taken as an enquiry, to know what sign he should  
give them for that purpose.

8 The first sign is their issuing out of Egypt, and  
borrowing the gold and silver vessels from the Egyp-  
tians, foretold in the foregoing chapter, v. 20, 21, &  
22. The latter sign is the giving of the Ten Com-  
mandments, which is mentioned in chapter iii. v. 12.  
This observation is very material, as the *two signs* are

generally understood to refer to the turning of the  
rod into a serpent and to the leprosy in Moses's hand,  
as mentioned in the preceding texts of this chapter.

9 The literal translation of this verse is thus: —  
“And the waters, which thou takest out of the river,  
“shall become, and they shall be, blood on the dry  
“land.” So that I suppose the word *blood* is meant  
to serve for both verbs.

10 This means that he had an impediment in his  
speech. Either he stuttered, or he could not pro-  
nounce some letters; as we find in chap. vi. v. 12,  
that he complains of having uncircumcised lips: and,  
from the words, *nor since thou hast spoken unto thy ser-*  
*vant*, it may be inferred, that Moses expected, that,  
by some interposition of the Lord, the impediment  
in his speech would have been removed; but, finding  
it otherwise, he declines going on this mission, think-  
ing it to be a disgrace to send a man that could not  
speak plain.



14 —? I know that he *will certainly* speak, &c.

15 —, and put *the* words in his mouth, &c.

16 And *he shall speak for thee* unto the people: and so *it shall come to pass* that he shall be to thee instead of a mouth, &c.

17 — wherewith thou shalt do *the* signs.

21 Now the Lord had said unto Moses, When thou goest to return into Egypt, *mind all the wonders which I shall direct thee, that thou mayest do them before Pharaoh, &c.*

24 — that the Lord met him, and (*Moses thought*) that he *would* kill him.

25 —, *which reached* his feet: then she said, Surely a bloody bridegroom art thou unto me.

26 And *it* removed from him: then she said, He is a bloody bridegroom for the circumcision.

14 And the anger of the Lord was kindled against Moses, and he said, Is not Aaron, the Levite, thy brother? I know that he can speak well. And also behold, he cometh forth to meet thee: and, when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be, to thee instead of a mouth, and thou shalt be to him instead of God..

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

21 And the Lord said unto Moses; When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

24 And it came to pass, by the way, in the inn, that the Lord met him, and sought to kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

28 —

14 *He will be glad* means that he would not be jealous of Moses's honour, although he was three years older than he.

24 Moses being taken ill by the way, he thought the Lord would have killed him for neglecting to circumcise his second son.

26 The pronoun *it*, in the beginning of this verse, refers to his illness, which is understood, though

not expressed. I must observe here, that the word *inn* means a bridegroom, or son-in-law, not a *busband*, as is rendered by the English translator. And this alludes to a custom, among the Jews, of calling a child that is circumcised—a bridegroom.

28 — all the words of the Lord which *he* had sent him to *speake*, &c.

28 And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.

## C H A P. V.

1 —, **L**ET my people go, that they may *sacrifice* unto me in the wilderness.

2 —? *I regard* not the Lord, neither will I let Israel go.

5 And Pharaoh said, Behold, now, are the people of the land *nobles*? that you should make them rest from their burdens.

## C H A P. V.

1 **A**ND afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

21 —;

## OBSERVATIONS ON CHAP. V.

1 The expression *וַיִּשְׁמַע* is derived from *שמע*, which means *a sacrifice*; (vide English translation of Psalm cxviii. v. 27.) and it is farther explained, in v. 3, that this is the meaning of this verb.

3 This *upon* means, upon Pharaoh and his people; but, out of respect to the king, he includes himself and his people.

4 *Go ye*. This refers to the people, not to Moses and Aaron.

9 Hebrew: *let the service be more grievous upon the men*, &c.

16 *But the fault is in thine own people*. Hebrew: "And thy people do sin." Though he mentions "thy people," this is out of respect to the king, but it means the king himself.

20 The Bishop of Clogher, in his Chronology of the Hebrew Bible vindicated, page 225, pretends to correct the translation of this verse, as it stands in the English Bible, saying that it should be thus:

"And they, standing in the way to meet them, met Moses and Aaron as they came forth from Pharaoh."

But he has neglected giving proper attention to the two paragraphs in this chapter. The first, Moses and Aaron go in to Pharaoh to deliver their embassy; and, if this verse had a reference to that, his emendation would have been right: but that is not the case; for, the issue of that embassy is fully explained as far as v. 14. But, in v. 15, a petition is presented to Pharaoh by the officers of the children of Israel, complaining how severely they were treated; and, when they had received their answer, they went out, and met Moses and Aaron standing in the way to meet them as they (the officers) came forth from Pharaoh. So that it was the officers came forth from Pharaoh, and not Moses and Aaron, as the bishop understood it.

21 —; because ye have made us to be abhorred by Pharaoh and by his servants, &c.

21 And they said unto them, The Lord look upon you, and judge; because ye have made our favour to be abhorred in the eyes of Pharaoh and in the eyes of his servants, to put a sword in their hands to slay us.

28 This sentence is expressed in Hebrew metaphorically, viz. *you have made our favour to stink*, meaning as in my translation. But the English translator explaineth half the metaphor, by which, I

think, he maketh no sense of it; for, the verb *abhorred* is not suitable to *favour*. Either the whole should be rendered in its true meaning, or the words should be translated verbatim.

## C H A P. VI.

1 —; **F**OR, with a strong hand *shall be send them away*; and with a strong hand shall he drive them out of his land.

4 —, wherein they *sojourned*.

12 —; how, then, shall Pharaoh *bearken unto me*, who am of uncircumcised lips?

## C H A P. VI.

1 **T**HEN the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for, with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

4 And I have also established my covenant with them, to give them the land of Canaan: the land of their pilgrimage, wherein they were strangers.

12 And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how, then, shall Pharaoh hear me, who am of uncircumcised lips?

28 And

## OBSERVATIONS ON CHAP. VI.

1 This *strong hand*, I think, means Pharaoh's, and not the Lord's; meaning, that he shall force them away with all his power: and so the last sentence seems to indicate. Nevertheless, by altering the preposition *with* into *by*, it may mean the Lord's strong hand, and the translation might stand as it is in the present version.

12 Moses, receiving a command without being joined to Aaron, starteth here the former objection

of an impediment in his speech, calling it here being of uncircumcised lips, which favours my explanation on chap. iv. v. 10.

14 This is introduced here only to give the genealogy of Aaron and Moses; but, out of respect, Reuben and Simeon being older than Levy, (who was Moses and Aaron's forefather,) Scripture would not omit mentioning them.

28 And *that was* on the day when the Lord *had spoken* unto Moses in the land of Egypt.

29 For, the Lord *had spoken* unto Moses, saying, &c.

30 And Moses *did say* before the Lord, &c.

28 And it came to pass, on the day when the Lord spake unto Moses in the land of Egypt,

29 That the Lord spake unto Moses, saying, I am the Lord; speak thou unto Pharaoh, king of Egypt, all that I say unto thee.

30 And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

28 From this verse to chap. vii. v. 7, inclusive, I understand is only a short rehearsal of what had happened before, as an information to future ages.

## C H A P. VII.

1 *THEN* the Lord said unto Moses, &c.

4 But, as Pharaoh shall not hearken unto you, *therefore* I will lay mine hand upon Egypt, and bring forth mine armies, *even* my people, the children of Israel, &c.

## C H A P. VII.

1 *AND* the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron, thy brother, shall be thy prophet.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people, the children of Israel, out of the land of Egypt by great judgments.

10 —

## OBSERVATIONS ON CHAP. VII.

1 I must observe here, that it was not the wonders that established Moses's mission to have come from the Lord; for, the Magicians did the same; but it was the foretelling of these surprising wonders that was to convince them that Moses was inspired; which the Magicians did not do; for, they never foretold what they were going to do. And it is well worth our notice, that, whenever Scripture saith of them, *and they did so*, the word *וַיַּעֲשׂוּ* is joined to it, which, though translated, with their *enchantments*, means, their *silence*; for, in 1st Samuel, chap. xviii. v. 22, we find *וַיִּשְׁתָּם* rendered *secretly*: and, its being expressed, in chap. vii. v. 11, with an *ו* extraordi-

nary, *וַיַּעֲשׂוּ*, can be no objection, for, we find this often in Scripture; also with an *ו*, as in Judges, iv. v. 21, *וַיַּעֲשׂוּ* is rendered *softly*, and either the *ו* or the *א* stands for the quiescent letter *א* of its radix, which is missing. It is my opinion, that the Magicians never thought that they were capable of doing what they did, only God assisted them in order to harden Pharaoh's heart, and that was only in the three first wonders. I think it worthy of notice, that, in chap. iv. v. 8, Scripture saith, "neither hearken to the *voice* of the first sign, that they will believe the *voice* of the latter sign." Now what can the *voice* of a sign mean, but the report or the foretelling of it?

10 ——— *for*, Aaron cast down his rod before Pharaoh, &c.

13 And Pharaoh's heart *was* hardened, so that he hearkened not unto them, &c.

16 ——— and, behold, hitherto thou *didst* not hearken.

18 ———; and the Egyptians shall *be* tired: *for*, they will not be able to drink water out of the river.

10 And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

16 And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

## C H A P. VIII.

9 ———, **G**LORY thyself over me: *for* what time shall I entreat for thee, and for thy servants, and for thy people; *that he may* destroy the frogs from thee and from thy house? *but* in the river they *must* remain.

10 And he said: For tomorrow, &c.

18 But the Magicians *endeavoured* to do the same, &c.

## C H A P. VIII.

9 **A**ND Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?

10 And he said, Tomorrow. And he said, Be it according to thy word: that thou mayest know, that there is none like unto the Lord our God.

18 And the Magicians did so with their enchantments, to bring forth lice, but they

## OBSERVATIONS ON CHAP. VIII.

The 4 first verses in this chapter, according to the English Bible, belong to ch. vii. in the Hebrew copy, marked v. 26, 27, 28, and 29. And this chapter begins with verse 5 of the English Bible.

9 Moses's question to Pharaoh was not to know when he should entreat; for, it admitted of no doubt that it should be as soon as possible; but he desired Pharaoh to appoint the time that they should be removed, that he might know it was the work of God, and not of chance.

21 ———, behold, I will send a *mixture of vermin* upon thee, &c. ———: and the houses of the Egyptians shall be full of the *mixture of vermin*, and also the ground, &c.

22 ———, *whereon* my people *standeth*, that *there may be no mixture of vermin* there; to the, &c.

24 ———: *for*, there came a grievous *mixture of vermin* into the house of Pharaoh, and into his servants houses: and the *earth* was corrupted *throughout all* the land of Egypt, *because* of the *vermin*.

29 ———, that the *mixture of vermin* may depart from Pharaoh, &c. —; *only* let not Pharaoh *mock (me)* any more, in not letting the people go to sacrifice to the Lord.

31 ———; and he removed the *mixture of vermin* from Pharaoh, &c.

they could not: so there were lice upon man and upon beast.

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are:

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know, that I am the Lord in the midst of the earth.

24 And the Lord did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

29 And Moses said, Behold, I go out from thee, and I will intreat the Lord, that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the Lord.

31 And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people: there remained not one.

21 *Swarm of flies.* If I had not found that the English translator may have taken this from Josephus, I should have thought he had dreamed it; for, the Hebrew word means nothing but a mixture; and, by the expression in v. 24, that *the earth was corrupted by it*, I suppose it to mean a mixture of rats, mice, weasels, moles, foxes, &c. or such other vermin as corrupt the earth.

26 *The abomination.* This may mean the god whom they adored. If so, Moses did not express himself to Pharaoh with this opprobrious word; for, he must have said the god of the Egyptians; but he writes it so, because it is accounted an abomination by God. However, others think that it refers to the killing of cattle, which is an abomination to the Egyptians.

## C H A P. IX.

3 **B**EHOLD, the hand of the Lord is upon thy cattle, &c. *with a very grievous murrain.*

8 —, take ye unto you *your* hands full of ashes of the furnace, and let Moses scatter them, &c.

10 —; and Moses scattered them towards heaven, &c.

15 For, I could now stretch forth my hand, and smite thee and thy people with pestilence, so that thou shouldst have been cut off from the earth.

16 But truly for this reason have I suffered thee to stand, that I might shew thee my power, &c.

19 Now therefore send to gather in thy cattle, and all that thou hast in the field; for, every man and beast which shall be found in the field, and that shall not have been brought home, the hail shall come down upon them, and they shall die.

24 So there was hail, and fire flaming in the midst of the hail, &c.

L 2

## C H A P. IX.

3 **B**EHOLD, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

8 And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a bile, breaking forth, with blains, upon man and upon beast.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And, in very deed, for this cause have I raised thee up, for to shew in thee my power: and that my name may be declared throughout all the earth.

19 Send therefore now, and gather thy cattle and all that thou hast in the field: for, upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

24 So there was hail, and fire mingled with the hail, very grievous, such

## OBSERVATIONS ON CHAP. IX.

3 *With a very grievous murrain* — refers to “the hand of the Lord is upon, &c.”

7 *And Pharaoh sent, (to enquire) is understood.*

8 Hebrew, *sling, cast*, rendered by me *scattered*,

as in Ezekiel, chap. x. v. 2. As for *sprinkle*, it belongs, I think, more properly to liquids.

15, 16. I have no need to say any thing concerning my emendations; the context will sufficiently shew the necessity of their being understood as I have rendered them.

25 And the hail smote all that was in the field, both man and beast, throughout all the land of Egypt; and the hail smote every herb, &c.

29 —, as soon as I am gone out of the city, I will spread *forth* my *band* unto the Lord: the thunder shall cease, *and* there shall be *no* more hail, that thou mayest know that the earth is the Lord's.

33 —, and spread *forth* his hands unto the Lord.

such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote, throughout all the land of Egypt, all that was in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

29 And Moses said unto him, as soon as I am gone out of the city, I will spread abroad my hands unto the Lord: and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.

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29 From this it appears, that it was not proper to entreat the Lord in the city.

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## C H A P. X.

6 **A**ND thy houses, and the houses of all thy servants, and the houses of all the Egyptians *shall be full of them*, such as neither thy fathers nor thy fathers fathers have seen *ever* since the day that they were upon the earth, &c.

## C H A P. X.

6 **A**ND they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers nor thy fathers fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And

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### OBSERVATIONS ON CHAP. X.

6 *Shall be full.* The Hebrew verb is neuter, not

active; so that the translator is wrong in rendering it, *and they shall fill.*



7 And Pharaoh's servants said unto him, How long shall this *matter* be a snare unto us, &c.

10 — : Look *ye how mischief stares in your faces.*

11 Not so: go now ye that are men, and serve the Lord; *but it is that ye seek; and he drove them out from Pharaoh's presence.*

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

10 And he said unto them, Let the Lord be so with you as I will let you go and your little ones: look to it; for, evil is before you.

11 Not so: go now ye that are men, and serve the Lord; for, that you did desire. And they were driven out from Pharaoh's presence.

10 *Evil is before you.* This expression, in Hebrew, means, that they have evil in their mind; as in Isaiah, chap. v. v. 21, "they are wise in their own thought" is expressed in Hebrew with the same words as here.

11 This verse is thus paraphrased: "If your intentions were sincere, that you only wanted to sacrifice, then your men would have been sufficient; but, your desiring to carry every thing with you

"shews that it is mischief that ye seek, — i. e. "running away." Note, the antecedent to the pronoun, *that*, I understand to be, *mischief*, mentioned in v. 10.

"And he drove them from *Pharaoh's presence*" — means, from his own presence; for, it is Pharaoh's own speech that is here rehearsed. But that is common in Scripture.

## C H A P. XI.

1 (*BUT* the Lord *had* said unto Moses, &c.

2 Speak now in the ears of the people.

3 Now the Lord gave the people favour, &c.)

## C H A P. XI.

1 AND the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.

3 And the Lord gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great

4 *Then* Moses said, &c.

9 Now the Lord *had* said unto Moses, &c.

10 So Moses and Aaron did all these wonders before Pharaoh: *but* the Lord *had* hardened Pharaoh's heart, &c.

great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

4 And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt.

9 And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

## OBSERVATIONS ON CHAP. XI.

The three first verses in this chapter are an interruption in Moses's speech to Pharaoh; for, immediately after he told him, "I shall not see thy face again," he continued his speech with the contents of ver. 4. But Scripture first makes a digression to acquaint us, that now the time was come, when the several prophecies before mentioned, concerning their issuing out of Egypt, were to be fulfilled, viz. in v. 1, we are told of one plague

more that God would bring on Pharaoh, which was hinted in chap. iv. v. 23. also that, in consequence thereof, he would send them away, and thrust them out by main force, as foretold in chap. vi. v. 1. In verse 2, he repeats the command expressed in chap. iii. v. 22, of borrowing gold and silver jewels; and, in v. 3, he narrates the success thereof. — These three verses, therefore, must be in a parenthesis. I have begun v. 3 with the conjunction *Now*, because it means to express what now happened in consequence of a former prediction.

## C H A P. XII.

1 *NOW* the Lord *had* spoken unto Moses and unto Aaron in the land of Egypt, saying.

## C H A P. XII.

1 *A*ND the Lord spake unto Moses and Aaron in the land of Egypt, saying.

4 —

## OBSERVATIONS ON CHAP. XII.

1 By the date of this command, it appeareth that it was delivered to Moses long before his last speech to Pharaoh; for, that was the fourteenth day of the

month; and here, in v. 3, we see an instruction of what they were to do on the tenth; and that day he delivered it to the elders of Israel, as appeareth by v. 21. and therefore I have rendered it in the preterpluperfect tense. I must observe, that it appears,

4 — Every man according to his eating, ye shall calculate for the lamb.

6 — : and the whole assembly of the congregation of Israel shall kill it *between the evenings*.

9 — ; his head, with his legs, and with the *entrails* thereof.

12 For, I will pass through the land of Egypt *that* night, &c.

13 — when I smite the (*first-born*) in the land of Egypt.

14 And *that* day shall be unto you for a memorial, &c.

4 And, if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls ; every man, according to his eating, shall make your count for the lamb.

6 And ye shall keep it up until the fourteenth day of the same month ; and the whole assembly of the congregation of Israel shall kill it in the evening.

9 Eat not of it raw, nor sodden at all with water, but roast it with fire ; his head, with his legs, and with the purtenance thereof.

12 For, I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast : and against all the gods of Egypt I will execute judgment ; I am the Lord.

13 And the blood shall be to you for a token upon the houses where ye are : and, when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial ; and ye shall keep it a feast to the Lord throughout your generations ; ye shall keep it a feast by an ordinance for ever.

15 — :

pears, from the narrative of the deluge, that, before that time, the world used to reckon every 30 days a month, and this was the first month that was to be ruled by the moon ; therefore I make no doubt that this was the first day of the month : and the rabbins say, that God shewed him the new moon.

5 From the words of Scripture in the original Hebrew, it is a doubt whether the lamb should be a full year old, or only of the first year.

6 *Between the evenings*. Hebrew, בין הערבים. — This expression means the space of time between

mid day and sun-set ; but *at even* it is expressed by the word ערב, as in v. 18. and that means at sun-set.

9 The entrails were taken out, and washed, and put in again, and so roasted all together.

12 and 14 God, speaking to Moses the first day of the month, he could never mean to say *this night* nor *this day* ; for, it means the fourteenth.

13 The first-born is here certainly understood, brought here from v. 12. for, the Hebrew doth not say that he smote Egypt, but *in* Egypt.

15 —: *but, on the first day, ye shall have put away leaven out of your houses, &c.*

39 —; because they were driven out of Egypt, and could not detain themselves: neither had they prepared any provision for themselves.

40 (*Now the space of time,*) of the dwelling of the children, which they dwelt in Egypt, (*and in a land which was not theirs,*) was four hundred and thirty years.

41 And it came to pass, at the end of four hundred and thirty years, that all the hosts of the Lord went out from the land of Egypt, and *that was on this self-same day.*

42 *This night the Lord kept watch, to bring them forth out of the land of Egypt: therefore this night is the Lord's,* to be observed by all the children of Israel in their generations.

15 This must have been done previous to the first day.

40 I must observe here, that, when Scripture mentions a number of years, it very often omits telling us whence that number begins; as we see in 2d Samuel, chap. xy. v. 7, *And it came to pass, after forty years, that Absalom said, &c.* Now it is known that Absalom did not attain that number of years; and of this there are many more instances:

Now the period, from which to begin these 430 years, we find, must be from Abraham's setting out from Ur Caldim, he being then 70 years old, which was 30 years before the birth of Isaac, and from which time it may be said that he lived under the special protection

15 Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses: for, whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

39 And they baked unleavened cakes of the dough which they brought forth out of the land of Egypt; for, it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

42 It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

of God in a land that was not his own; and that was the first time that we are told that God took notice of him, to grant him the gift of prophecy: which is the reason of my adding, in this verse, *and in a land that was not theirs*; for, this must certainly be the meaning of it. Now, thirty years before the birth of Isaac, sixty of Isaac before the birth of Jacob, one hundred and thirty of Jacob when he went down to Egypt, and 210 of their stay in Egypt, make up the four hundred and thirty years here mentioned.

41 *On this self-same day* — refers to the 14th day of the month above mentioned, after the slaughter of the first-born, but not to the end of the 430 years.

## C H A P. XIII.

8 —, **I**T is because of this, that the Lord did wonders for me when I came forth, &c.

15 Then it came to pass, that, Pharaoh having hardened his heart, not to let us go, the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast, and saved ours: therefore do I sacrifice, &c.

17 And it came to pass, when Pharaoh had sent the people away, that God led them not the way of the land of the Philistines, because it was near: for, God said, &c.

## OBSERVATIONS ON CHAP. XIII.

8 This verse means, that the Lord had done such wonders in order for us to keep his commandments, and this in particular.

15 I have added, in this verse, and saved ours,

## C H A P. XIII.

8 **A**ND thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt.

15 And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males, but all the first-born of my children I redeem.

17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for, God said, Lest peradventure the people repent when they see war, and they return to Egypt.

(meaning our first-born;) for, it is that we celebrate, not the destruction of theirs.

17 The natural meaning of the word is because, which I think may do here very well; this being a very good reason for apprehending their going back. Note, the going out of Egypt was A. M. 2446.

## C H A P. XIV.

5 —: **A**ND the heart of Pharaoh, and of his servants, was turned concerning the people;

## C H A P. XIV.

5 **A**ND it was told the king of Egypt that the people fled: and the heart of Pharaoh, and of his servants,

## OBSERVATIONS ON CHAP. XIV.

5 This expression, was turned, means that they

had repented their letting them go out, as appears by the context: so that I think against the people is an improper version.

for they said, *what is this that we have done?* that we have sent Israel away from serving us.

9 —, and overtook them by the sea, *where they had encamped, &c.*

11 —, *is it on account of there being no graves in Egypt, that thou hast taken us away to die in the wilderness? what is this that thou hast done unto us, in bringing us forth out of Egypt?*

21 —, and the Lord led the sea with a strong east wind all that night, &c.

25 And *he* took off *his* chariot-wheels, so that they drove them heavily: for, the Egyptians *had* said, Let us flee from before Israel, &c.

servants, was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

9 But the Egyptians pursued after them, (all the horses and chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

21 And Moses stretched out his hand over the sea: and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land; and the waters were divided.

25 And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel: for, the Lord fighteth for them against the Egyptians.

27 — ;

7 "And all the chariots of Egypt." I must observe that, when Scripture saith *all*, it often means only a great many; as in chap. ix. v. 6. *all* the cattle of Egypt died; yet, in v. 19, Moses bids them to gather their cattle into the houses.

15 We do not find that Moses cried unto the Lord, but this must refer to the children of Israel, as appears in v. 10. and it is addressed to Moses as a member of the congregation.

21 I do not know whence the English translator learnt that the sea went back, or otherwise.

25 According to the English translator, it doth not appear what step they took in consequence of their saying, "Let us go, &c." Aben Ezra explains it, by referring the nominative, "*he* took off the chariot-wheels," to the Egyptians, because they drove them heavily, and they were in a hurry to gain the opposite shore, for they had turned back al-

ready: so he says that this may mean, that they had untied the horses from the chariots, and rode upon them to make more haste. But, leaving the natural meaning of this verse as it is commonly understood, that this pronoun, *he*, refers to the Lord, then the meaning of this verse is this: — "The Egyptians, finding themselves in the midst of the sea, with waters heaped up on both sides, and fearing lest the waters should suddenly fall upon them as soon as Israel had got on shore, whom perhaps they saw already going out of the sea, and they being yet at a great distance from them, turned back to try to gain the Egyptian shore; to prevent which, God took off the chariot-wheels." So that this was in consequence of their saying, "Let us flee," meaning to express their turning back, as appears from my translation.

27 —; whilst the Egyptians were fleeing towards it; and the Lord *shook* the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots and the horsemen *belonging* to all the hosts of Pharaoh, that came into the sea after them, &c.

27 And Moses stretched forth his hand over the sea; and the sea returned to his strength when the morning appeared: and the Egyptians fled against it: and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host, of Pharaoh, that came into the sea after them: there remained not so much as one of them.

## C H A P. XV.

2 —: **H**E is my God, and I will glorify him, &c.

6 Thy right hand, O Lord, is become glorious *by thy might*, &c.

8 And *by* the blast of thy nostrils the waters were *heaped up*, &c.

11 Who is like unto thee, O Lord, among the *mighty*? who is like unto thee? glorious in holiness, *terrible even* in praises, *acting wonderfully*.

## C H A P. XV.

2 **T**HE Lord is my strength and my song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

8 And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

11 Who is like unto thee, O Lord, amongst the gods! who is like thee? glorious in holiness, fearful in praises, doing wonders!

M 2

13 Thou,

## OBSERVATIONS ON CHAP. XV.

1 This adverb, *na*, is allowed, by all the grammarians, to turn a future tense into a preterit; but it is my opinion that it likewise changes a preterit

tense into a future signification, as we find in v. 15.

8 Note. *The waters were gathered together* ever since the creation; but the verb *וַיִּקַּח* means, *they were heaped up*, from *נָאָץ*, Ruth iii. v. 7, *a heap*.

13 Thou, in thy mercy, *shalt* lead forth *this* people, *whom* thou hast redeemed: thou *shalt* guide them, &c.

14 The people shall hear *this* and be moved: pain shall seize the inhabitants, &c.

15 The dukes of Edom shall then be confounded: as to the mighty men of Moab, &c.

16 Let fear and dread fall upon them; by the greatness of thine arm, let them become as still as a stone, until thy people pass *through*, O Lord, until *this* people, which thou hast purchased, pass *through*.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *where the habitation is*, which thou, O Lord, hast made for thee to dwell in: the sanctuary, O Lord, which thine hands, &c.

21 And Miriam *cried out* unto them, &c.

22 So Moses *made Israel to journey out* of the Red Sea, and *they came out* into, &c.

13 Thou, in thy mercy, hast led forth the people which thou hast redeemed: thou hast guided them, in thy strength, unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold of the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling, shall take hold upon them: all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them: by the greatness of thine arm, they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance; in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.

21 And Miriam answered them, Sing ye to the Lord; for, he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water.

26 —

13 In predictions, and in the poetical writings, Scripture often useth the future for the preterit, and vice versa.

16 This is only a prayer, not a prediction; for, these nations did not grant them a passage through their land: this doth not mean passing over the sea, as may be understood from the English translation, for that was passed over already, but it refers to Edom and Moab to let them go through their land in their way to their inheritance.

21 This, *ym*, must be understood the same as *ym* in Job, chapter iii. ver. 2, which doth not

mean answer, but is the beginning of a speech, rendered there, *And Job spake and said*: so here, *And Miriam spake, or cried out*. For, this was the nature of rehearsing this song: Moses first spoke the words, and then the nation repeated them; and Miriam did the same with the women. And, though Scripture repeats but one verse, an *et cetera* must be here understood; for, it certainly means the whole song: but, for brevity-sake, one text only is inserted.

Note. It doth not appear, by this song, that Moses was deficient in eloquence, as pretended by the English translator in chap. iv. v. 10.



26 — — ; I will not put upon thee any of the diseases, &c.

26 And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for, I am the Lord that healeth thee.

## C H A P. XVI.

6 — —, (AT even, then, ye shall know, that the Lord hath brought you out of the land of, Egypt.

7 And so in the morning.) However, ye shall see the glory of the Lord, &c.

12 — —: speak unto them, saying, Between the evenings ye shall eat flesh, &c.

13 — —: and in the morning was the laying down of the dew round about the host.

## C H A P. XVI.

6 AND Moses and Aaron said unto the children of Israel, At even, then shall ye know that the Lord hath brought you out from the land of Egypt.

7 And, in the morning, then ye shall see the glory of the Lord: for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness; and, behold, the glory of the Lord appeared in the cloud.

12 I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am the Lord your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And,

14 And, when the *coming down of the dew had ceased*, behold, upon the face, &c.

20 Notwithstanding, *some men* hearkened not unto Moses, but left of it, &c.

21 —: *but*, when the sun waxed hot, it melted.

23 —; and that which remaineth over, *after your eating*, lay up for you, &c.

14 And, when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar-frost on the ground.

20 Notwithstanding, they hearkened not unto Moses: but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and, when the sun waxed hot, it melted.

23 And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that, which remaineth over, lay up for you to be kept until the morning.

#### OBSERVATIONS ON CHAP. XVI.

According to the English translation, we have two glaring contradictions in this chapter. First, the appearing of the glory of the Lord, by v. 7, seems to be deferred till next morning; and, by v. 10, we see that it appeared directly as Aaron had done speaking: to reconcile which, I must observe, that the word *morning*, mentioned in v. 7, doth not refer to the appearing of the Lord, but to the evening, in v. 6, to which it must be joined, as if it had been said, "In the evening and morning ye shall know that the Lord brought you out of Egypt, and not we:" meaning that he gave these two signs as a token of the truth of what he asserts. So that their murmuring against them was groundless, as expressed here in verse 7 and in v. 8. which I

have rectified by putting in a parenthesis, from *at even*, in v. 6, to *and so in the morning*, in v. 7. leaving "And ye shall see the glory of the Lord" as another sentence.

The 2d contradiction is, that, by v. 14, it appears, that the manna lay under the dew; and, by Numbers, chap. xi. v. 9, it saith expressly, that the manna came down upon the dew: but this seeming contradiction proceeds from giving a wrong translation to the verb *lay*; for, it doth not always mean *to go up*; it must sometimes be rendered *to cease*, as observed in Genesis, chap. xlix. v. 4. and that will make both narratives alike, according to my translation of v. 14.

Note. All, from v. 32 to the end of the chapter, is inserted to conclude the subject of the manna; for indeed it is here premature.

## C H A P. XVII.

1 **A**ND all the congregation of the children of Israel journeyed from the wilderness of Sin, *according to* their journeys, *by* the commandment of the Lord, &c.

## C H A P. XVII.

1 **A**ND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.

## OBSERVATIONS ON CHAP. XVII.

I have nothing to observe on this chapter, except to explain in what the tempting of the Lord consisted, which I think was in not carrying water with

them from the last place; for, when men neglect endeavouring to save themselves by natural means, wholly depending on Providence, it may be said that they tempt the Lord.

## C H A P. XVIII.

7 **A**FTER *that* Moses *had* gone out to meet his father-in-law, and *had made* obeisance and kissed him, *and that* they asked each other of their welfare, *then* they came into the tent.

19 Hearken now unto my voice: I will give thee counsel, *provided* God be with thee, &c.

## C H A P. XVIII.

7 **A**ND Moses went out to meet his father-in-law, and did obeisance, and kissed him: and they asked each other of their welfare; and they came into the tent.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God.

20 And

## OBSERVATIONS ON CHAP. XVIII.

The narrative, contained in this chapter, did not happen till the second year after their issuing out of Egypt, as appears in Numbers, chapter x. but is placed here to draw a comparative view of the behaviour of Jethro and the Amalekites, notwithstanding he and his family lived among them, as appears in 1st Samuel, ch. xv. v. 6. although he is there described by the name of the *Kenite*; but he is of the same family, as we see in Judges, chap. iv. v. 11. and this narrative, being inserted here immediately

after the battle of Amalek, may also be intended to give them to understand, that they should spare the family of Jethro, or the Kenites, when they went about to destroy that nation.

7 This verse, in order of succession of events, properly comes in before verse 6. For, Jethro could not have told him what is there narrated before Moses had gone out to meet him.

19 *God be with thee*—means that God would approve of his advice; and so in v. 23, *and God command thee so*—means the same.

20 And thou shalt teach them *the* ordinances and *the* laws, &c.

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

## C H A P. XIX.

1 **I**N the third *new moon* after the children of Israel *had* gone forth out of the land of Egypt, *that* same day came they, &c.

7 —, and laid before *them* all these words which the Lord commanded him.

9 And, *after* Moses *had* told the words of the people unto the Lord, *then* the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that

## C H A P. XIX.

1 **I**N the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

9 And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.

And

## OBSERVATIONS ON CHAP. XIX.

1 *וַיָּבֹאוּ* must mean here the *new moon*, signifying the first day of the month; for, otherwise, there would be no day mentioned; and Scripture could not, with any propriety, say, at the end of the verse, *the same day*.

This chapter contains the preparations for the delivery of the Decalogue, by the Lord, to a numerous assembly of about three millions of people, who all obtained the gift of prophecy on that occasion. — Now this is a glorious evidence that God reveals his pleasure to men; and only this convinced them that Moses was sent from the Lord. Before this, they believed him to be no impostor, but could not be persuaded that God would communicate himself to man in such a manner as to convince him that it was God that spake unto him: — therefore, when Moses told them that the Lord had spoken with him, they believed that he really thought

so, but that he might have been deceived. And it may be conjectured, from v. 9, that Moses expressed this doubt unto the Lord, by the answer he received. But this verse 9 requireth an explanation; for, as it stands, it is not intelligible: and it appears as if there were a mistake; —, for, as the Lord spoke last, it might be supposed that it ought to be, *And Moses told the words of the Lord unto the people*. Therefore, to make it intelligible, I conceive the sentences must be transposed, as they are in my translation. And the meaning of this verse is this: Moses delivered a message to the Lord from the people, but what it was is not mentioned; however, as the Lord answers him that he would make them all prophets for a while, that thereby they might be convinced within themselves of the certainty that it was God that spoke with them, it is to be supposed, that the message, that Moses delivered to the Lord from the people, was the above-mentioned doubt they had of the truth of Moses's mission. Aben Ezra.

the people may hear when I speak with thee, and then they will believe thee for ever.

11 *That they may be properly prepared for the third day, &c.*

13 *No hand shall touch him, but he shall surely be stoned, or shot through, &c. —: when the cornet soundeth long, then they may come up to the mountain.*

15 ———, be prepared against the third day, &c.

16 ———, and the sound of the cornet was exceeding loud, &c.

19 And the sound of the cornet continued growing very loud: Moses speaking, and God answering him by a voice.

And Moses told the words of the people unto the Lord.

11 And be ready against the third day; for, the third day, the Lord will come down, in the sight of all the people, upon mount Sinai.

13 There shall not an hand touch it, but he shall surely be stoned or shot through: whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come to the mount.

15 And he said unto the people, Be ready against the third day; come not at your wives.

16 And it came to pass, on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people, that was in the camp, trembled.

19 And, when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

13 This pronoun, *him*, rendered, by the English translator, *it*, doth not refer to the mountain; for, that would be a repetition, as he had warned them of that already in the preceding verse; but it refers to the beast or man that should have touched the

mountain, forbidding any one to lay hold of him, but ordering him to be stoned from the place where he had been seen, without bringing him to judgement.

## C H A P. XX.

## C H A P. XX.

5 **T**HOU shalt not bow down thyself to them, nor serve them : for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

9 Six

## OBSERVATIONS ON CHAP. XX.

5 This text hath greatly puzzled the expositors ; and, as far as is come to my knowledge, nothing satisfactory hath been advanced to elucidate it. I therefore had purposed to pass it over in silence, sensible that I could not add any thing more satisfactory than what had already been said on the subject ; but, finding, by Dr. Priestly's Letters to the Jews, (Second Letter, page 15,) that he understands the meaning of these words to refer to the third or fourth generation *only* ; and, having also learned that this is generally admitted to be the meaning of this text, which to me seems quite erroneous, I think it incumbent on me to assign the reasons on which I ground my dissent ; which will naturally lead me to submit a new paraphrase on so obscure a passage.

That Scripture should say, that God will punish a nation or a sinner, at all events, as far as the third or fourth generation, and no farther, seems to me to be inconsistent with God's attribute of mercy and kindness, or with his equity and justice, and is contrary to what we find expressed in other passages in Scripture. For, the punishment, here denounced, must be understood to take place in one of these two cases : either that the children follow their fathers wicked steps, or that they do not. Now, if they should continue the same evil courses, why should the chastisement stop at the fourth generation, when they are as bad as their forefathers ? and, if the descendants should not imitate them in wickedness, how can it be consistent with God's justice to punish the innocent for the guilty ? when even the first sinner of the family, upon leaving off his transgressions, is to be forgiven, and all his sins are no more to be remembered, if we are to give credit to the doctrine so explicitly delivered by Ezekiel in the name of the Lord, chap. xviii. v. 22.

I am well aware of what is alleged, that, when a nation hath once lost its government, or an indivi-

dual his estate, they must continue deprived of it for three or four generations, before it can be recovered, in the natural course of events, even in case of repentance ; but what can such an impediment avail, in opposition to the power of the Almighty ?

I now proceed to offer a new explanation of this passage, first premising the following observations :

1st. That, when Scripture useth this phrase, *the third and fourth generation*, an &c. is to be supplied, meaning as long farther as it may please God to suspend his wrath. Vide the observations on Genesis, chap. vi. v. 16. and on Deuteronomy, chap. xix. v. 15.

2d. That here it certainly seems to refer to the case when the children follow their father's steps. — By the concluding expression, *to them that hate me*, which also appears in the like passage of the Decalogue in Deuteronomy, chap. v. v. 9. but, in chap. xxxiv. v. 7, of this book, and in Numbers, chap. xiv. v. 18. where the like expression occurs, these words, *to them that hate me*, are left out, substituting, in lieu thereof, *and will not totally clear him*.

Now I conceive, that here, and in Deuteronomy, Scripture speaks of God's attribute of strict justice, and means, that, when a nation or an individual in a public character provokes his anger by worshipping other Gods ; if he or they have any merits by which they may turn off God's wrath from immediate punishment, he will suspend his judgement for three or four generations, or longer, whilst they continue to have merits to deserve it ; but, as soon as that ceaseth, their utter destruction will ensue ; an instance of which we find narrated in 2d Kings, chap. x. v. 13, and chap. xv. v. 12. *Jehu*, king of Israel, having done God's will, in destroying the house of *Ahab*, the punishment of his iniquities was suspended for four generations ; and it was executed on *Zechariah*, the son of *Jeroboam*, grandson of *Jehu*. And Scripture's particularising the third or fourth generation, means, that the merit of the first sinner will protect

9 Six days *mayest* thou labour, and do all thy work.

18 —, and the *sound* of the *cornet*, and the mountain smoking, &c.

23 Ye shall not make with me gods of silver *nor* gods of gold, neither shall ye make *them* for yourselves.

25 And, *when* thou shalt make me an altar of stone, &c.

9 Six days shalt thou labour, and do all thy work.

18 And all the people saw the thunders and lightnings, and the noise of the trumpet, and the mountain smoking: and, when the people saw it, they removed, and stood afar off.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

25 And, if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for, if thou lift up thy tool upon it, thou hast polluted it.

protect his offspring as far as the fourth generation, though without any merit of their own to deserve it, but no farther; and, after that period, nothing but their own merit can avail them to escape God's vengeance. And what is said in Deuteronomy, chapter vii. v. 10, *And repayeth them that hate him to their face*, &c. means, when the sinners have no merits.

But, by the expression in Exodus, chapter xxxiv. v. 7, God informeth Moses, that, exercising his attribute of mercy, he was of long-suffering, suspending the punishment of iniquities and transgressions, though he would not totally clear the guilty, but would extenuate the crime by gradual chastisement on their sons, to the third and fourth generation, &c. till the transgressions are wiped away. So, in chap. xxxii. v. 34, in this book, Moses praying to the Lord to forgive the people for the sin of the golden calf, the Lord answereth him, "Go, now, lead the people, &c. behold, mine angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin upon them." And in Numbers, chap. xi. v. 18, Moses, in his prayer for the people, on their rebellion occasioned by the false report of the spies, when God had determined to destroy the whole nation with pestilence, avails himself

of the instruction he had received as to the attribute of mercy, repeating the same verse of Exodus, meaning to pray that God would wipe away their crime by degrees, upon the third and fourth generation, &c. knowing that God would not totally clear them for their iniquitous mistrust in his promise.

23 By the English translation, it appears as if they were permitted to make gods of gold jointly with God, since they are only forbidden to make gods of silver with him; also, that they might make gods of silver to themselves, as they are only forbidden to make gods of gold: which certainly cannot be the meaning of Scripture.

24 The altar, mentioned here, is that which Moses built under the mountain, as in chap. xxiv. v. 4.

25 This refers to the command in Deuteronomy, chap. xxvii. v. 5, to be observed after they should enter the land; so that this doth not depend on their choice, neither is the word *wilt* expressed in Hebrew, but inaccurately added by the English translator. But it means, that, if they should be so happy as to merit their entering into the land, then it should be their duty to build an altar of stones, as expressed in the above quotation.

## C H A P. XXI.

6 **T**HEN his master shall bring him unto the judges, *who shall bring him near unto the door, &c.*

11 And, if he do not *one* of these three *things* unto her, &c.

13 —, but *that God had put him in his way*, then I will appoint thee a place, &c.

16 — and selleth him, *and it be found in his hand*, he shall surely be put to death.

19 —, and walk abroad *on his own support*, &c.

20 —, he shall surely be *avenged*.

## C H A P. XXI.

6 **T**HEN his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post: and his master shall bore his ear through with an awl; and he shall serve him for ever.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

11 And, if he do not these three unto her, then she shall go out free, without money.

13 And, if a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee.

16 And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 And, if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall surely be punished.

21 —,

## OBSERVATIONS ON CHAP. XXI.

8 *To sell her unto a strange nation he shall have no power.* The restriction may refer to the father or to the master; but, by the context, the last seems to be the meaning of Scripture. If so, I think, this must mean, that he cannot couple her to his bondsmen, to get children by her, as he can join the Hebrew servant to his bondswoman. And I am of opinion, that when it is said, in verse 7, *she shall not go out as the men-servants do*, it alludes also to this.

16 This disjunction, *or*, introduced here by the English translator, is wrong; for, by that construction, it would appear, that, if he should be found in his hands, although he had not sold him, he should be capitally guilty, which is contrary to the meaning of Scripture.

20 } These two expressions, meaning *to take*  
21 } *vengeance*, and that in v. 22, meaning *to be punished*, are all translated alike in the English Bible.



21 —, he shall not be *avenged*:  
for, he is his money.

21 Notwithstanding, if he continue  
a day or two, he shall not be punished:  
for, he is his money.

23 And, if any mischief follow,  
then thou shalt give life for life,

24 Eye for eye, tooth for tooth,  
hand for hand, foot for foot,

25 Burning for burning, wound for  
wound, stripe for stripe.

30 Surely

23 } The meaning of these three verses, whe-  
24 } ther they are to be understood literally, or if  
25 } they mean only a pecuniary fine, is the subject  
of a controversy between the rabbinical Jews and a sect  
of Jews called *Caraim*; the first understanding it to  
mean a fine, and the others explaining it literally. —  
Aben Ezra, in his Exposition on the Bible, gives  
us the substance of a dispute, or dialogue, be-  
tween Rabenu Seadiah and one of the *Caraim* called  
Ben Sita, who lived above seven hundred years ago;  
and, as it may perhaps not be disagreeable to the  
reader to know what each party could allege in favour  
of his opinion, I shall take the liberty to transcribe  
it.

R. S. Verse 23 can never be taken literally; for,  
this is the same as when one aims to kill one man,  
and kills another whom it was not his intention to  
kill; who, by our established laws, is not guilty of  
death. So that, as this means only a pecuniary fine,  
v. 24 and 25 must mean the same.

B. S. On the contrary, this v. 23 proves that  
your established rules are wrong, as this can never  
mean a fine; for, if so, why should Scripture alter  
the expression here from what it is in v. 22, when  
there is no mischief? Lying there, *he shall surely be  
punished*, which certainly means a fine: and here it  
says, *life for life*. And, as this must be understood  
literally, v. 24 and 25 must be the same.

R. S. As for the expression, *life for life*, it proves  
nothing; for, we have the same expression in Levi-  
ticus, chapter xxiv. verse 18, (very properly ren-  
dered, in English, *beast for beast*;) and there Scrip-  
ture expressly saith that he shall pay for it, and so  
here also it means that he shall make good the  
loss with a pecuniary fine. — And, as to the  
changing of the expression here from what it is in  
v. 22, it is only meant as an instruction to the judge  
to lay a heavier fine. But let us consider the case in  
other instances: as for example, *eye for eye*. Would  
God order an operation to be done by which a man

may lose his life, who was not guilty of death, when,  
in all his law, he is so particular in recommending  
not to spill innocent blood? Besides, suppose a man  
had hurt his neighbour's eye in some degree, and not  
blinded him, how could it be expected that any exe-  
cutioner should wound the offender's eye in the same  
degree, with a certainty of not blinding him? Then,  
in the case of a burning, or of a wound, it is yet  
harder; for, supposing a man had wounded another  
dangerously, and that he had recovered, are we sure  
that the man that is to be wounded in like manner  
shall escape death? Besides, that would be contra-  
dictory to v. 18 and 19, where we see, that he, who  
woundeth another, so that he die not, is to be clear,  
only paying for his cure and loss of time. So, as  
this must mean a pecuniary fine, by course, v. 23  
must be the same.

B. S. These arguments are very strong: howe-  
ver, we find that this sentence is repeated in stronger  
terms in Leviticus, chap. xxiv. v. 20. viz. "As  
he has given a blemish in a man, so shall it be gi-  
ven in him." *v. 20*, which implies actually a wound.

R. S. This preposition, *in*, is very often used for  
*upon*, *upon him*, which may mean a fine; for, in Ne-  
hemiah, chap. ii. v. 12, the preposition *in*, *in her*,  
(put with the pronoun of the feminine gender, to  
agree with *beast*, which in Hebrew is of that gen-  
der,) is made use of instead of *upon*, *upon her*; for,  
the expression there is, "save the beast which I rode  
*upon*," which can never mean *in*.

B. S. But, in the same chapter xxiv. ver. 19, of  
Leviticus, it is also expressed, "as he has done, so  
shall it be done unto him."

R. S. Samson, in Judges, xv. v. 11, makes the  
same expression, speaking of the Philistines, "As  
they have done unto me, so I have done unto  
them." Now the mischief that they had done to  
him was to take away his wife; but Samson doth  
not mean, by this expression, that he had taken their  
wives away, but that he had requited them for the  
mischief

30 Surely a sum of money shall be laid on him, *which* he shall give, for the ransom of his life, according to all that shall be laid upon him.

30 If there be laid on him a sum of money, then he shall give, for the ransom of his life, whatsoever is laid upon him.

35 And, if one man's ox hurt another's, that he die, then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

mischiefs they had done him. And so it means here that he must be punished for the evil he had done, by making him pay a fine.

B. S. But, if the offender be poor, how can he pay?

R. S. He may become rich; but, supposing a blind man should pull another man's eye out, how can he be punished?

For all such doubtful cases Scripture has provided, in Deuteronomy, chapter xvii. verse 8 to ver. 12, by investing a power in the judges to determine according to the best of their judgement, and their determination should be deemed a law; and,

they having decided it to mean a pecuniary fine, there cannot be any farther controversy about this point.

28 Then the ox shall be surely stoned, and his flesh shall not be eaten. This doth not mean after it is stoned; for, that is needless to be ordered; but it signifies after the sentence is passed, and before the execution.

35 This means only to express that he is to pay half the damages; and its being expressed in this manner is to tell us, that, if the value of the live ox comes not up to half the damage of the dead ox, then the owner of the live one has no need to pay any more, for the damage done, than to give his live ox.

## C H A P. XXII.

3 IF the sun did shine upon him, &c. —; he shall fully pay the same, &c.

## C H A P. XXII.

3 IF the sun be risen upon him, there shall be blood shed for him; for, he should make full restitution; if he have nothing, then he shall be sold for his theft.

9 For

## OBSERVATIONS ON CHAP. XXII.

3. This may bear two explanations; for, certainly, Scripture speaks here figuratively. First, it may be understood, that if it appears clear, as the light of the sun, that he did not intend to commit murder, you are not permitted to kill him. — 2d. That, if the thief comes out of the house into broad light, it will be constituted murder if you should kill him. The other sentence in this verse

refers to what is mentioned in v. 1, (which, in the Hebrew copy, belongs to the last chapter,) v. 2 and 3 being a digression, and have nothing to do with the particular robbery mentioned in the said v. 1, and only states the case, if a man should kill a thief that comes to rob him, in what case it should be deemed murder, and in what case not. — Therefore the addition of the particle *for*, in the English Bible, in this sentence,

25 —, thou shalt not be to him as an *exactor*, neither shalt thou lay upon him usury.

26 —, thou shalt *restore* it unto him *until the sun goeth down*.

28 Thou shalt not *curse the judges*, neither shalt thou curse the ruler, &c.

9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and, whom the judges shall condemn, he shall pay double unto his neighbour.

13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down.

28 Thou shalt not revile the gods, nor curse the ruler, of thy people.

29 Thou shalt not delay to offer the first of thy ripe fruits and of thy liquors: the first-born of thy sons shalt thou give unto me.

sentence, is very improper, as the same refers to the payment of the five oxen and the four sheep mentioned in v. 1.

9 The two parties, mentioned in this verse, are, the thief accused, and the man that had the things in keeping, not the owner.

13 This means, that he must produce a limb of the beast that was torn.

25 The word *navi* means a man that demands pay-

ment for what is owing to him, not an usurer, as the English translator renders it, for he thereby makes a very improper repetition in this verse.

26 This refers to a day-garment, and the following verse to a night one.

29 *Thou shalt give unto me* — means, to serve him in the quality of priests; for, before Aaron and his sons were chosen, the first-born used to do the service of offering sacrifices.

## C H A P. XXIII.

8 And thou shalt take no gift: for, the gift blindeth the *quick-sighted*, and perverteth the words of the righteous.

9 —, a stranger: for, ye know the *feelings* of a stranger, &c.

12 Six days *mayest* thou do thy work; and, on the seventh day, &c.

21 —, *rebel* not against him; for, he will not pardon your transgressions, &c.

## OBSERVATIONS ON CHAP. XXIII.

7 This verse may bear two expositions. — First. That the judges are charged not to bring in a man guilty of a crime he is accused of, when he is innocent, although he be a wicked man; much less to procure false witnesses to condemn him.

2d. That, if a man has once been cleared of a crime, he is not to be brought again to trial for the same crime; for, in either case, God will not clear or justify the wicked.

8 *Quick-sighted*. Vide chap. iv. ver. 11, new translation.

9 *The feelings*. The Hebrew expression is *נפשו*, the soul, or mind; which I think is much better here expressed by the feelings than by the heart.

## C H A P. XXIII.

7 **K**EEP thee far from a false matter, and the innocent and righteous slay thou not: for, I will not justify the wicked.

8 And thou shalt take no gift: for, the gift blindeth the wise and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for, ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

12 Six days shalt thou do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

16 And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field, and the feast of the in-gathering, which is the end of the year, when thou hast gathered in thy labours out of the field.

21 Beware of him, and obey his voice; provoke him not; for, he will not pardon your transgressions: for my name is in him.

23 *When*

12 This is a permission, not a command.

16 By this it appears, saith Aben Ezra, that the seventh month is the beginning of the year; for, Scripture calleth it here the going out of the year. But I cannot agree with him in the inference he draweth from this expression; for, if so, it should be rather called the beginning of the year, for, this holiday is kept fifteen days after entering into the year, in the manner the Jews keep it; but I think it means the last holiday in the year, so that it is the end of it in regard to holidays.

21 The Hebrew expression is *שמר*, from *שמר*, to rebel.

23 When mine angel shall go before thee, and bring thee into the Amorites, &c. — and that I shall have cut them off.

24 Bow not down unto their gods, nor, &c.

28 And I will send the fretting leprosy before thee, which shall drive out, &c.

23 For, mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

28 *The hornet.* The Hebrew expression is *נמץ*, derived from *נמץ*, *leprosy*. Aben Ezra.

## C H A P. XXIV.

1 NOW unto Moses he had said, Come up unto the Lord, &c.

## C H A P. XXIV.

1 AND he said unto Moses, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and worship ye afar off.

O

2 And

## OBSERVATIONS ON CHAP. XXIV.

I must observe, that the instructions, given in these two first verses, were spoken after v. 20 in chap. xx. and what is said there, in v. 21, was in consequence of these directions. And all the commandments and judgements, inserted from that verse to this place, must be considered as a digression, to relate what God told Moses on the mountain: at the end of which rehearsal I understand an &c. is implied; for all the book of Leviticus must be included in the covenant, as it is there expressed, chap. xxvi. v. 46. And now Scripture resumes the history from that time, in order to form a connection

between Moses's repeating the above commandments to the people, after he came down from the mountain, (as we see in v. 3.) and the covenant. Then he wrote them in a book, and called it the Book of the Covenant. He then built an altar, &c. as he was commanded in the said chap. xx. v. 23, &c. — It appears to me, though not clearly mentioned in Scripture, that Joshua was near Moses's person all the 40 days and 40 nights that he was on the mountain; for, we find in chapter xxxii. ver. 17, that he came down with Moses, and knew nothing of the golden calf which the people had made.

12 This extraordinary method of rehearsing a speech, first addressed in the second person,

2 *And that Moses alone should come near the Lord, but that they should not come nigh: and that the people should not come up with him.*

3 *Now Moses came and told the people all the words of the Lord, &c.*

5 *And he sent the ministers of the children of Israel, and they offered, &c.*

2 And Moses alone shall come near the Lord: but they shall not come nigh, neither shall the people go up with him.

3 And Moses came and told the people all the words of the Lord, and all the judgements: and all the people answered with one voice, and said, All the words which the Lord hath said, will we do.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.

son, as in v. 1, *come thou up*; then in the third person, as in v. 2, *and that Moses should come, &c.* is common in Scripture. However, in this place, I think it may be otherwise well accounted for: we are to observe, that, in the Pentateuch, it is not Moses that relates the events therein contained, but the Holy Spirit, and Moses is only the instrument by whom it is communicated to us. So that here the Holy Spirit tells us, first, that the Lord had said unto Moses, as in v. 1. and then, in v. 2, the Spirit al-

so informs us, the Lord told him, that he, the said Moses, alone, should come near, &c. And the repetition of the noun *Moses*, instead of the pronoun *he*, can be no objection; for, that is often done when the pronoun doth not sufficiently distinguish the particular antecedent it referreth to; as, in this case, it might refer to Aaron, Nadab, &c.

5 I have observed before, on Genesis, chapter xxxvii. v. 2, that Scripture generally calleth upper servants *lads*, or *young men*, though they be aged.

## C H A P. XXV.

## C H A P. XXV.

3 **A**ND this is the offering which ye shall take of them: gold, and silver, and bras.

12 —

### OBSERVATIONS ON CHAP. XXV.

3 Notwithstanding silver is here mentioned among the free-will offerings, we do not find in the summary account of all the offerings, in chapter xxxviii. verse 24, any other silver mentioned than the amount of the *half-shekel* ordered to

be given for the ransom of their souls, which cannot be called an offering. However, as we find no other, we must have recourse to the rule mentioned on Genesis, chapter ii. verse 19, — viz. that Scripture calls it so in conjunction with the other offerings, not regarding to except one article that doth not answer the general description.

Secondly,

12 —, and put them to the four feet thereof, &c.

18 — two cherubim of gold: thou shalt make them *polished* work in the two, &c.

29 And thou shalt make the dishes thereof, the spoons thereof, the rods thereof, and the *staves* thereof *wherewith it shall be covered*, of pure gold shalt thou make them.

30 —, before me continually.

31 —: *polished* shall the candlestick be made: his shaft, &c.

36 —: all of *which* shall be one *polished* work of pure gold.

12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof, and two rings shall be in the one side of it, and two rings in the other side of it.

18 And thou shalt make two cherubims of gold; of beaten work shalt thou make them, in the two ends of the mercy-seat.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them:

30 And thou shalt set upon the table shew-bread before me alway.

31 And thou shalt make a candlestick of pure gold: of beaten gold shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

36 Their knops and their branches shall be of the same; all of it shall be one beaten work of pure gold.

O 2

37 —:

Secondly, I find, throughout Scripture, that the word *נרתי* means fine steel, used for sharp weapons. Whether it means also bras, or which of them is here meant, I cannot pretend to determine.

12 Aben Ezra very judiciously observes, that the Hebrew word, *נרתי*, put to the four first rings, is never used in Scripture for *sides*, but *legs*, or *feet*: so that *feet* seems to be the proper meaning of it; for, if we should take away the pronoun affixed, then it will remain *נרתי*, which is the plural of *נרתי*, a *feet*. And these four rings he understands to be for ornaments on the feet of it, and the others were for the staves. It is true, that it is not mentioned that the ark had feet, but that is no proof that it had none.

18 *נרתי*, rendered *beaten* without a precedent. — Aben Ezra observes, that, as we find, in Isaiah, chap. iii. v. 24, *נרתי נרתי* to mean *dressed smooth*, he thinks *polished* to be proper here.

29 *נרתי* is derived from *נרתי*, *clean*; so that this word, literally translated, means *clean keepers*, because they preserved the shew-bread from growing

mouldy; for, the order of the shew-bread upon the table was this: the 12 loaves were baked in 12 metal frames, and then they were put in golden ones, on the tables, in two rows; these golden frames are here called *נרתי*, *dishes*. Six of them were laid in one row on the table, and over them were laid golden staves, fixed in brackets, or holes made in golden rods that were placed on each side the table standing upright, called here *נרתי*, *rods*. These holes, or brackets, were placed a little higher than the loaves, that the air might come to them to hinder the loaves from growing mouldy; and therefore these staves were called *נרתי*, *clean keepers*. These staves also served for a floor for the second row of six loaves, and over them was another row of staves; and therefore they were also called a covering. Then there were like two sauce-boats, one to each row, to hold the frankincense necessary for the shew-bread, as in Leviticus, chap. xxiv. v. 6 and 7. These are called *נרתי*, rendered *spoons*; but, in Hebrew, any thing, that has a cavity to contain any thing, is so called.

37 ———: and *be* shall light the lamps thereof, *so* that they may give light over against it.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

## C H A P. XXVI.

1 THOU shalt *also* make the tabernacle of ten curtains of fine twined linen, &c.

## C H A P. XXVI.

1 MOREOVER, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubims of cunning work shalt thou make them.

18 ———,

## OBSERVATIONS ON CHAP. XXVI.

The contents of this chapter may be sufficiently understood from the English translation: however, as the following observations may escape the notice of a common reader, it may perhaps not be improper to insert them by way of illustration.

1st. The length of the curtains being 28 cubits, and being laid across the width of the tabernacle, ten cubits covered the hollow, one cubit was allowed on each side for the thickness of the boards, so that there remained nine cubits on each side to cover the boards; and, though they were ten cubits long, one entered into the sockets, and they remained uncovered. These ten curtains being joined together, it made them forty cubits long: thirty served to cover the hollow in length, and, one cubit being allowed for the thickness of the boards of the back part of the building, nine cubits remain to cover the said boards, leaving the sockets uncovered as at the sides.

2d. In v. 8, we have another covering of 11 curtains, each thirty cubits long and four broad; and they were placed in the same manner as the others; but, as these were two cubits longer, they covered the sockets on each side; and, having one curtain more, which is four cubits, for the length of the tabernacle, half of it hung over the door, in the front,

as a valence, and the other two cubits were left behind, one to cover the sockets and the other for a slope.

3d. The body of the tabernacle consisted of 20 boards on each side, of a cubit and a half broad, which makes it thirty cubits long, and eight boards for the width, as in v. 25. for, these are the same as the six, and the two mentioned in v. 22 and 23, only that they are mentioned together, in order to ascertain the number of sockets. Six boards were placed in the middle of the width, which make 9 cubits; of the other two boards, one was placed in each corner: one cubit of the width of the board served to cover the thickness of the boards of the length, and the other half-cubit on each side completes the width of the tabernacle, being ten cubits broad. Note, by this circumstance we know the thickness of the boards to be one cubit, for Scripture does not mention it. Then a handle was worked out in the width of the boards, on each side, to enter into the sockets; and, close to it, the thickness of the brim of the socket was cut out from the boards, so that the boards were quite close to each other. And the bottom of the boards remained after the thickness of the sockets was worked out in them, like steps, (this being the signification of the Hebrew word *nishan*,) as represented in the next page.

The



18 —, twenty boards on the south corner, southward.

20 — on the north corner twenty boards.

27 — for the boards of the tabernacle, where the two corners are added westward.

32 —, their hooks shall be of gold, upon four sockets of silver.

33 And thou shalt hang up the vail under the taches, and thither shalt thou bring in, within the vail, the ark of the testimony, &c.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side, southward.

20 And, for the second side of the tabernacle, on the north side, there shall be twenty boards.

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

32 And thou shalt hang it upon four pillars of shittim-wood, overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither, within the vail, the ark of the testimony; and the vail shall divide unto you between the holy place and the most holy.

The vacancy for the thickness of the brim of the socket.

The tenet to enter into the socket.

The vacancy for the other brim of the socket, and for the brim of the second socket.

The tenet.

The vacancy for the other brim of the second socket.

4th. As to the bars, there were only three, though Scripture calls them five; and the reason is, because the top and bottom bars were divided in two, each reaching only half the length of the tabernacle, and meeting in the middle. The rings, through which these bars ran, were placed outside; for, the inside was quite even. And the way that these bars were overlaid with gold was, by a leaf of gold, as broad as the thickness of the bar, fixed on the boards, and hanging over the bars when they were placed in their rings, so that they remained covered with gold; for, were they to be overlaid with gold, it would soon be worn out with running them in and out of the rings. Thus much for the four half-

bars; and, as for the middle one, a vacancy was cut in the middle of the thickness of every board, through which it used to run, in all the 20 boards on each side, and in the eight of the back wall.

18 and 20 Vide English translation, chap. xxxvi. v. 25.

27 Note. Westward there is but one side; but it means where the addition was made of a board on both sides.

32 The article *the*, added by the English translator before *four sockets*, is very improper, as they have never been mentioned before, and it is not in the Hebrew.

## C H A P. XXVII.

3 **A**ND thou shalt make *its pots* to receive *its ashes*, and *its shovels*, and *its basons*, and *its flesh-hooks*, and *its fire-pans*, &c.

7 — upon the two sides of the altar, *when it is carried*.

20 — beaten for the light, to *light* the lamp *constantly*.

## C H A P. XXVII.

3 **A**ND thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans : all the vessels thereof thou shalt make of brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

20 And thou shalt command the children of Israel, that they bring thee pure oil-olive, beaten, for the light, to cause the lamp to burn always.

## OBSERVATIONS ON CHAP. XXVII.

Two difficulties occur in the command of making this altar. First, That, if this altar was to be only three cubits high, the command, in chapter xx. verse 26, not to go up with steps on the altar, seems to be needless.

2d. Its dimensions being five cubits long and five cubits broad, it seems needless to repeat that it is to be square : therefore I think that it was built on an eminence from the ground, raised to a certain height ; and this perhaps was circular, and only the

three top cubits were four-square ; for, the addition of four-square may be joined to the three cubits high, and so refer it to that only, and not to the height of the altar ; and so *Rashy* seems to explain it.

20 The word *van* doth not mean *always*, but *continually*, or *constantly*, meaning to light it every night, but not to be always burning, as rendered in the English translation, which also appears from the next verse, viz. from evening to morning, i. e. from sun-set to day-light : — though indeed the rabbins assert, that it was always burning.

## C H A P. XXVIII.

5 **A**ND they shall take *the* gold, and *the* blue, and *the* purple, and *the* scarlet, and *the* fine linen.

7 It shall have two shoulder-pieces joined, and it shall be joined *by* the two edges thereof.

## C H A P. XXVIII.

5 **A**ND they shall take gold, and blue, and purple, and scarlet, and fine linen.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof, and so it shall be joined together.

## OBSERVATIONS ON CHAP. XXVIII.

5 The 5 articles *the*, added in my translation to the 5 substantives in this verse, are expressed in the

Hebrew, and should not be left out, as they refer to the particular gold, &c. of the offering, and not to any kind of gold, &c.

## C H A P. XXIX.

10 **A**ND thou shalt *bring near the* bull before the tabernacle of the, &c. — upon the head of the bull.

15 And thou shalt take one of the rams, &c.

17 And thou shalt cut the ram *by its joints*, and wash *the inwards thereof*, and *the legs thereof*, and put them unto *its joints* and unto *its head*.

25 —, and burn them upon the altar, *over* the burnt-offering, &c.

## C H A P. XXIX.

10 **A**ND thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

15 Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces and unto his head.

25 And thou shalt receive them of their hands, and burn them upon the altar

## OBSERVATIONS ON CHAP. XXIX.

10 The article *the* is improperly left out here by the English translator; as it refers to the bull mentioned in ver. 1. for, without the article, it would seem to be a new order.

15 This is also one of the two rams mentioned in v. 2, not a new order; and it is so expressed in the Hebrew.

17 *nu* means a joint.

25 Nothing is called a burnt-offering unless the whole beast is burnt on the altar; but this means, that all that was mentioned in the above three verses, viz. the several fats, the right shoulder, one loaf, and one cake, &c. shall be put on the altar over the burnt-offering mentioned in v. 18.

27 (And thou shalt sanctify the breast of the wave-offering, &c. — *such as is waved, and such as is heaved up, of the ram of the consecration, belonging to Aaron and belonging to his sons.*)

30 And *he of his sons* that shall be priest in his stead, *who goes into* the tabernacle of the congregation, to minister in the holy place, shall put them on seven days.)

36 ——— for a sin-offering, *besides the atonements: and thou shalt offer it for a sin-offering upon the altar, when thou makest an atonement for it, &c.*

37 ———: and *the* altar shall be most holy, &c.

39 ———; and the other lamb thou shalt offer *between the evenings.*

41 And the other lamb thou shalt offer *between the evenings, &c.*

altar for a burnt-offering, for a sweet savour before the Lord: it is an offering made by fire unto the Lord.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron and of that which is for his sons.

30 And that son, that is priest in his stead, shall put them on seven days, when he cometh into the tabernacle of the congregation, to minister in the holy place.

36 And thou shalt offer every day a bullock for a sin-offering, for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

39 The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the Lord.

42 ———:

27 } The command, in these 4 verses, referreth  
28 } to a future time; it must be considered as a  
29 } digression, and therefore should be put in a  
30 } parenthesis; for, how can they be for Aaron  
and his sons, as expressed in v. 28, when, in v. 26,  
the breast was given to Moses, and, in v. 22, the  
right shoulder was burnt?

37 These seven days are the same mentioned before, for the consecration of Aaron and his sons; both this and that of the altar being done at the same time, as we do not see fresh sacrifices ordered for the other seven days.

39 } *Between the evenings.* Vide observations,  
41 } chap. xii. v. 6.

42 ———: where I shall be appointed concerning you to speak, &c.

43 ——— I will be appointed concerning the children of Israel, and it shall be sanctified by my glory.

42 This shall be a continual burnt-offering throughout your generation, at the door of the tabernacle of the congregation, before the Lord: where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

43 The English translator takes the liberty to add the tabernacle very injudiciously; for, an accurate translator should never determine the meaning of a sentence by an addition of his own, when the original

does not warrant it; for, *וְהָיָה*, shall be sanctified, has a nominative in the third person understood; and the last nominative mentioned was *Israel*, which, most likely, it refers to.

## C H A P. XXX.

4 **A**ND two golden rings shalt thou make to it, under the crown of it, at the two sides thereof; thou shalt even make them at the two sides thereof: and they shall be for places, &c.

8 And, when Aaron lighteth the lamps between the evenings, he shall burn incense, &c.

13 This they shall give, every one that passeth the age of those that are numbered, half a shekel, &c.

## C H A P. XXX.

4 **A**ND two golden rings shalt thou make to it, under the crown of it, by the two corners thereof, upon the two sides thereof shalt thou make it: and they shall be for places for the staves to bear it withal.

8 And, when Aaron lighteth the lamps at even, he shall burn incense upon it: a perpetual incense before the Lord, throughout your generations.

13 This they shall give, every one of them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half-shekel shall be the offering of the Lord.

P

14 Every

## OBSERVATIONS ON CHAP. XXX.

4 This repetition is expressed in Hebrew by two different words, one serving to express the meaning of the other; for, *בְּרֵי* never means corner.

8 This means, before he lights them, the last service he is to do between the evenings, observed above.

14 Every one that passeth the *age of those* that are numbered, from twenty years old, &c.

15 The rich shall not *encrease*, and the poor shall not *diminish*, by giving the offering of the Lord *more or less than half* a shekel, to make an atonement, &c.

25 And thou shalt make it an oil of holy ointment, a *composition* compounded after the art of the apothecary, &c.

34 —, take unto thee *drugs*, &c. —; *drugs* with pure frankincense, &c.

35 —a perfume, a *composition* after the art of the *perfumer*, well salted, pure, and holy.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord.

15 The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

34 And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight.

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.

15 The verb *give* is three times repeated in this verse by the English translator, when it is but once in the Hebrew.

34 The Hebrew *drugs*, repeated twice in this verse, means *drugs*, and not *sweet spices*.

35 *drugs* means *well salted*, from *salt*.

The matter contained in this chapter, from v. 11 to v. 17, properly belongs to chap. xxv. after the

offerings for the tabernacle, but was omitted there, because the mentioning then the purpose they were to serve for, which was, the sockets, would have been unintelligible; and, after the sockets were ordered, it would interrupt the narrative: therefore, in order to join the two atonements, it was inserted here, after the incense-altar, which was to serve for the same purpose.

## C H A P. XXXI.

7 —, **A**ND the ark *for* the testimony.

13 —, saying, *However* ye shall keep my sabbath, &c.

## C H A P. XXXI.

7 **T**HE tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle.

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for, it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

## OBSERVATIONS ON CHAP. XXXI.

7 The Hebrew preposition, or article, is *for*, not *of*. Besides, as there was no testimony as yet, *of* is improper.

10 This, *clothes of service*, means the covering of badger-skins, and cloths of blue and scarlet, to co-

ver the holy vessels, and to wrap up several vessels when they took down the tabernacle to go on their journeys. Vide Numbers, chap. iv.

13 *ye* always means an exception; from which it may be concluded, that they were forbidden to do even this holy work on the sabbath.

## C H A P. XXXII.

## C H A P. XXXII.

27 **A**ND he said unto them, Thus saith the Lord God of Israel, Put

P 2

## OBSERVATIONS ON CHAP. XXXII.

Authors are greatly perplexed how to excuse Aaron for his conduct in this narrative. The rabbins tell us, from tradition, that they had killed *Hur* because he refused making it; but that is no excuse in a man like Aaron. The best that can be said, in his defence, is what Aben Ezra observes: — that Aaron could never have intended to make them an idol for them to worship, as, in such case, he never

could have been a proper person to offer sacrifices unto the Lord, as we see in 2 Kings, ch. xxiii. v. 9. So that what the people demanded was to make an image, in which the true Divinity, or *Shechinah*, might abide, that might go before them. And, though even this was forbidden in ch. xx. v. 23, yet Aaron thought he might overlook *that*, being in danger of his life; but, when they offered to sacrifice to the image, and give it divine honours, he proclaimed a feast for the next day, to amuse them, thinking

29 Moses had *also* said, Consecrate yourselves, &c.

35 And the Lord *punished the people*, because they made the calf, &c.

Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son and upon his brother, that he may bestow upon you a blessing this day.

35 And the Lord plagued the people, because they made the calf which Aaron made.

thinking Moses might come in the mean while. — However, the next day, some of them grew tumultuous, and, without waiting for Aaron, offered sacrifices to the image, and cried out, "This is thy God! &c." and did eat, and drink, and riot before it; for, this is the meaning of the verb *to play*, in v. 6.

11 Moses's prayer, inserted here, I think did not take place till he went up again to the mountain; for, he could not, with any propriety, intreat God for forgiveness before the sin was removed and the idolaters punished; neither could Scripture say, as in v. 14, that *the Lord repented of the evil* previous to the people's repentance; but its regular place, where it ought to come in, I conceive, is after v. 33. And, in Deut. chap. ix. where this narrative is repeated, we find that Moses gave no answer to the Lord when he said he would destroy them, but came down directly. So that this prayer must have been made

when he went up again, after he had destroyed the calf, and burnt and pounded it, and cast it over the water, (which, by Deuteronomy, we learn, was a brook that proceeded from the mountain,) and made such of the people to drink the water as he suspected had worshipped the calf. These waters might have a miraculous virtue, to mark those that had adored it; for, otherwise, how could the sons of Levy single out about three thousand men, that were guilty, from such a multitude?

I must observe, that verse 28, telling us what the Levites had done, is an interruption in Moses's speech to the Levites, which begins in v. 27, and finishes with v. 29. and v. 28 doth not belong to it: and therefore the English translator very judiciously renders v. 29 in the preter-pluperfect tense. But, besides that, ver. 28 should be put in a parenthesis.



## OBSERVATIONS ON CHAP. XXXIII.

The explanation of this chapter I find to be a very difficult task: first, on account of the mysterious subject thereof, which I shall pass over as almost unintelligible; and therefore I have not pointed out any correction in the translation, not being able to ascertain whether my own ideas, as to the true meaning of the text, are well grounded. However, there are three verses which, though they seem to have no meaning, may be understood by what I have advanced on Genesis, chap. xviii. v. 21. viz. that the verb *נָתַן* sometimes means *to be gracious*; so it might be rendered here *to love*.

12 — ? Yet thou hast said, By the name of the Lord I love thee; for, thou also hast found grace in my sight.

13 —, shew me thy way, that I may love thee, and so I shall find grace in thy sight.

17 — : for, thou hast found grace in my sight; therefore, by the name of the Lord, I love thee.

Note. I conceive that what is meant by the expression *by the name of the Lord*, in v. 12 and 17, is an oath.

I must farther observe, that, in v. 15, the English translator has added, *with me*, which is not in the Hebrew; and I think, if any addition should be made

at all, it should be *with us*; for, the next sentence is, “*carry us not up.*”

By v. 19, in which God answereth Moses, *I will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy*, I understand, that Moses desired to know the reason why some wicked men prosper and some pious men suffer; and that God would not satisfy him in that point.

The second difficulty consists in the transposition of sentences, which makes this chapter almost unintelligible in point of succession of events. For, the first three verses God spoke to Moses while he was in the mountain; then Scripture interrupts the narrative with v. 4, to inform us what the people did in consequence of what God told him in v. 5, in which a reason is assigned for their behaviour in v. 4, as if he had been down from the mountain to tell it them. V. 6 follows close to v. 4, and what is narrated in v. 7, to the end of v. 11 must refer to what happened after Moses came down the last time. In v. 12, the dialogue between God and Moses is resumed, and Moses gives an answer to God's last speech in v. 2 and v. 5, and the discourse is carried on to the 3d verse in the following chapter. So that the transpositions are numerous and perplexed.

## C H A P. XXXIV.

1 **MOREOVER**, the Lord said unto Moses, &c.

## C H A P. XXXIV.

1 **A**ND the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.

7 Keeping

## OBSERVATIONS ON CHAP. XXXIV.

concludes with ver. 3. Then Moses goes down; and, in v. 4, he goes up again. V. 5 and 6 are above the reach of my comprehension: therefore I shall only observe, that what is said in ver. 5 means, that the Lord called out the inoffensive name, as it ought

I have begun this chapter with the conjunction *moreover*, as it is a continuation of the Lord's speech to Moses, (as observed in the last chapter,) which

7 Keeping mercy to thousand (*generations*), bearing iniquity, and transgression, and sin, but will not totally clear the guilty: visiting, &c.

10 —, Behold, I make a covenant: I will perform wonders on behalf of all thy people, such as have not been produced in all the earth, &c. —, shall see the work of the Lord which I will do with thee: for, *he* is terrible.

20 —: and, if thou redeem it not, then shalt thou break its neck, &c. —; and my presence shall not be seen empty-handed.

21 Six days mayest thou work, but, &c. —: from earing and from reaping thou shalt rest.

24 When I shall have cast out nations before thee, and shall have enlarged thy borders, then no man shall cover thy land on thy going up to appear before the Lord, &c.

25 Thou shalt not offer upon leaven the blood of my sacrifice; neither shall the sacrifice of the lamb of the passover be left all night unto morning.

7 Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

10 And he said, Behold I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people, among which thou art, shall see the work of the Lord; for, it is a terrible thing that I will do with thee.

20 But the firstling of an ass thou shalt redeem with a lamb: and, if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem; and none shall appear before me empty.

21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

24 For, I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven: neither shall the sacrifice of the feast of passover be left unto the morning.

28 —.

ought to be pronounced, (but which we do not know;) and v. 6, when the Lord passed by before him, should be rendered, "And the Lord cried out, 'Lord, God, merciful and gracious;'" and so on to the end of v. 7.

10 "On behalf of all thy people" doth not refer to the last verb, *I will make a covenant*, as the English translator seems to understand it, but to the next, *I will perform wonders*. Also, *for he is terrible* refers to the Lord, not to the work of the Lord; and this work means the destruction of the Emorites, &c.

21 doth not refer to the seasons; for, if so, in fruit-time, and in winter, we should be dispensed from keeping the sabbath, which is absurd: but it means, that, in that day, we must refrain from those labours, and such like, an *et cetera* being meant, which is lacking in the Hebrew, according to the Scripture-style, though &c. is common in the rabbinical writings.

25 means, not to slay the passover-lamb till the leaven is all put out and burnt.

28 ———. And (*the Lord*) wrote upon the tables, &c.

29 And it came to pass, when Moses came down from mount Sinai, (the two tables of *the testimony being* in Moses's hand,) Moses *knew not*, when he came down from the mount, that the skin of his face shone when he had *done speaking* with him.

33 And, *when* Moses had done speaking with them, he put a veil on his face.

28 And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai, (with the two tables of testimony in Moses' hand when he came down from the mount,) that Moses *wist not* that the skin of his face shone while he talked with him.

33 And, till Moses had done speaking with them, he put a veil on his face.

27 "Write thou these words"—means, all the judgements and laws, &c. rehearsed in chap. xx. to chap. xxiii. with an *et cetera*, as there observed. — Some are here repeated also with an *et cetera* understood; for, as Moses broke the tables, which were looked upon as the instrument or deed of the covenant, it was thereby cancelled, and now, that he brings a new deed, being the second tables, the covenant must be renewed, &c.

28 I was obliged to express the nominative to the verb *wrote*, though in Hebrew it is only understood; because, by supplying it with the pronoun *he*, as the English translator doth, the sentence is rendered equivocal; for, as Moses is the nominative to the three preceding verbs, it appears as if Moses had written them, which is contrary to truth, as may be seen in Deuteronomy, chap. x. v. 2 and 4.

29 The English translator makes a repetition of the words, *when Moses came down*, &c. in one sentence, not observing that the second belongs to the next sentence.

33 By the addition of the word *till* in the beginning of this verse, the English translator plainly discovers that he did not understand the meaning of this passage. The use of this veil was to cover from the people the *Shechina*, or glory, that was on Moses's face; but that he did not dare to do while he was rehearsing the Lord's words to them, for, that glory was his credentials, as if the Lord was speaking to them through his mouth: so that Moses could not put on the veil till he had done speaking to them, which is quite opposite to the meaning that the English translator gives to this passage, and which is certainly erroneous. And here Moses, to remove their fears, accosted them by degrees. First Aaron, who could best bear the *Shechinah*; then the princes, or rulers; and then the people; and delivered them the Lord's word without any veil. Then comes in v. 33, as I have translated it.

## C H A P. XXXV.

1 —, **T**HESE are the *things* which the Lord hath commanded *to be done*.

2 —, but, on the seventh day, *ye shall have an holy sabbath of rest unto the Lord; &c.*

3 — throughout *all* your habitations *on* the sabbath-day.

17 The hangings of the court, *his* pillars and *her* sockets, &c.

22 —, all jewels of gold; and *so* did every man that offered an offering of gold unto the Lord.

## C H A P. XXXV.

1 **A**ND Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

17 The hangings of the court, his pillars and their sockets, and the hanging for the door of the court.

22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man, that offered, offered an offering of gold unto the Lord.

## OBSERVATIONS ON CHAP. XXXV.

1 The pronoun relative *which*, serving as accusative case to the verb *commanded*, and to the infinitive *to do*, sufficiently expresses the Hebrew, *והם אשר*, without the pronoun *them*; and, in rendering it passive, *to be done*, I have followed the English translator in v. 29.

17 *Court*, in the Hebrew, is rendered masculine in

regard to the pillars, and feminine in regard to the sockets; which I think should be preserved in the translation, notwithstanding the impropriety of the language, as there may be some mysterious meaning in it.

22 The word *offered*, added by the English translator, is improper, the sense being complete without it.

## C H A P. XXXVI.

4 — CAME every man from his work which they *were doing*.

8 —, among them that wrought the work; *made the tabernacle with ten curtains of fine twined linen, &c.*

12 —: the loops *taking hold* one of another.

22 Every board had two tenons, *close-ly joined, one tenon into one socket, &c.*

23 And *the number of* the boards, *that* he made for the tabernacle, *were* twenty boards for the south corner, southward.

30 *So that they* were eight boards, *with* their sockets of silver, *being* sixteen sockets, two sockets under every board.

32 —, and five bars for the boards of the tabernacle westward, *where the boards are added* on both sides.

## C H A P. XXXVI.

4 A ND all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made.

8 And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.

22 One board had two tenons, equally distant one from another. Thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side, southward.

30 And there were eight boards: and their sockets were sixteen sockets of silver, under every board two sockets.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

## OBSERVATIONS ON CHAP. XXXVI.

8 Note. It is the curtains that make the tabernacle; for, the covering constitutes a tent, not the walls, or boards.

12 Vide chap. xxvi. v. 5, English translation.— It is the loops that are immediately joined to one another, not the curtains; therefore the word *curtains* here is very injudiciously added by the English translator.

22 The Hebrew word *mal'wo* means *like steps*, alluding, in my opinion, to the shape of the bottom

of the boards after the thickness of the sockets was worked out in them. Vide chap. xxvi. 3d annotation. And these shapes of a step in one board, closely joined to that in the other board, made the boards closely join together. I cannot account for the inconsistency of the English translator, in rendering this word, in chap. xxvi. v. 17, *set in order*, and here *equally distant*.

23 Note. This should be *south corner*, as well as in v. 25. for, it refers to the corners of the world, and not to the sides of the tabernacle.

## C H A P. XXXVII.

3 — **O**F gold for the four feet of it, and two rings upon the one side of it, &c.

7 — two cherubim of gold; polished smooth made he them on the two ends, &c.

16 — the dishes thereof, and the spoons thereof, and the staves thereof, and the rods thereof, wherewith they might be covered, of pure gold.

17 Of pure gold, polished smooth, made he the candlestick, &c.

22 —, all of it was one polished work of pure gold.

27 —, at the two sides thereof, being the two sides thereof, &c.

29 And he made the anointing oil, holy, and the incense of drugs, pure perfumery work.

## C H A P. XXXVII.

3 **A**ND he cast for it four rings of gold; to be set by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat.

16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same.

22 Their knops and their branches were of the same; all of it was one beaten work of pure gold.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it upon the two sides thereof, to be places for the staves to bear it withal.

29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

## OBSERVATIONS ON CHAP. XXXVII.

3 Vide English translation, chap. xxv. v. 12. — Some authors doubt whether the two rings on each of the sides are the same as the four rings mentioned in the beginning of this verse, or whether they are others, which the English translator, by the addition

of the word *even*, determines to be the same, without any foundation for it. Vide chap. xxv. ver. 12, old translation, and my observations thereon.

25 This, I suppose, means, that only the two top cubits were four-square, but doth not determine the height of the altar. See chap. xxvii. ver. 1, concerning the altar of the burnt-offering.

## C H A P. XXXVIII.

26 —, **F**OR every one *that passed the age of those that were* numbered, *namely, from twenty years old, &c.*

## C H A P. XXXVIII.

26 **A** Bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

## OBSERVATIONS ON CHAP. XXXVIII.

20 The pins mentioned here are intended to keep the curtains steady. However, it is doubtful whe-

ther their own weight was sufficient to answer that purpose, or if they were fixed to the ground.

## C H A P. XXXIX.

3 **A**ND they spread out the golden plates, and cut them into wires.

20 —, and put them on the two *shoulder-pieces* of the ephod, underneath, &c.

## C H A P. XXXIX.

3 **A**ND they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

20 And they made two other gold rings, and put them on the two sides of the ephod, underneath, toward the fore part of it, over against the other coupling thereof, above the curious girdle of the ephod.

## OBSERVATIONS ON CHAP. XXXIX.

20 The word *mans* always means *shoulders*; but, in buildings, it is used figuratively for *sides*, but not

in *clothes*. So that the English translator was wrong in rendering it *sides*.

## C H A P. XL:

3 —, **A**ND cover the veil *over* the ark.

## C H A P. XL.

3 **A**ND thou shalt put therein the ark of the testimony, and cover the ark with the veil.

Omitted in G E N E S I S, Page 26.

## C H A P. XXIII.

1 **T**HEN the life of Sarah was an hundred years, and twenty and seven years (*more*) were the years of the life of Sarah.

## C H A P. XXIII.

1 **A**ND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

## OBSERVATIONS ON CHAP. XXIII.

1 According to the present translation, we have a very great impropriety in this verse; for, the latter part of it seems to be a superfluous insignificant repetition, which I have removed by the above correction; in which the adverb *then* refers to the two events last narrated in the preceding chapter, namely, God's trial of Abraham, and the birth of Rebecca. The first verb in this verse may refer to the hundred years only, and the latter part to the total sum of an hundred and twenty-seven: for, Scripture might have made choice of this manner of expressing itself, in order to inform us of more circumstances than the literal meaning of the words seems to ex-

press; which mode is common among the writers of antiquity; and the circumstances, that are learned by this expression, are, Isaac's age at the time of the above-mentioned trial, and the date of Rebecca's birth, who afterwards became Isaac's wife; for, Sarah being then an hundred years old, he must have been ten years of age, she being ninety years old when she bore him: and we also learn, that he was ten years older than his wife; and though, in my observations on chapter xxii. I supposed him to be about thirteen years old at the time of the said trial, that was a mere conjecture of Aben Ezra, without the least intimation of it from Scripture. I therefore think this correction very proper and pertinent.



T H E

## THIRD BOOK OF MOSES,

C A L L E D

## L E V I T I C U S.

THE NEW TRANSLATION.

C H A P. I.

3 — **W**ITHOUT blemish: *and bring it unto the door of the tabernacle of the congregation, that it may be accepted for him before the Lord.*

5 And *one* shall kill the bull before the Lord, &c.

THE OLD TRANSLATION.

C H A P. I.

3 **I**F his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it, of his own voluntary will, at the door of the tabernacle of the congregation, before the Lord.

5 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about the altar that is by the door of the tabernacle of the congregation.

8 —

## OBSERVATIONS ON CHAP. I.

1 Hebrew: "And one (or he) called unto Moses; — and the Lord spoke unto him, &c." I must observe, that, notwithstanding God tells Moses here to repeat the following commandments af-

ter the building of the tabernacle, yet it appears from chap. vii. v. 37 and 38, that they were revealed to him on mount Sinai; for Scripture, to avoid repetitions, either tells us the particulars of the things when God tells them to Moses, or only when he repeats them.

8 — shall lay in order the *joints*, the head, and the *inward parts*, upon the wood, &c.

9 But *its entrails* and *its legs* shall be washed in water, &c.

11 And *one* shall kill it, &c. —, shall sprinkle *its* blood, &c.

12 And *one* shall *joint it by its joints*: and the priest shall lay them in order, with *its head* and *its inward parts*, upon the wood, &c.

13 But *the entrails* and *the legs* shall be washed with water, &c.

16 And he shall *take away its crop*, together with *its feathers*, and cast it, &c.

17 And he shall cleave it *at the wings* thereof, but shall not divide it *afunder*, &c.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

11 And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle the blood round about upon the altar.

12 And he shall cut it *into* his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar, on the east part, by the place of the ashes.

17 And he shall cleave it, with the wings thereof, but shall not divide it *afunder*: and the priest shall burn it upon

חֲרִיב, rendered *fat*, doth not occur any where else in Scripture, so that the meaning must be conjectured; and I think it is a general name for all the inside of a beast: — viz. the heart, the liver, the paunch, &c. And *the entrails*, mentioned in the next verse, which were to be washed in water, together with the legs, mean particularly the paunch, guts; and other filthy parts, of the beast, constituting a part of what is here called חֲרִיב. That it doth not mean *fat* is evident; for, the fat is never separated from the meat in a burnt-offering: that separa-

tion only takes place in a peace-offering or sin-offering, when the meat is eaten either by the owners or the priests.

15 פָּרָו means a particular way of killing fowls for a sacrifice, which cannot be learned but from tradition: but I think it cannot mean *to wring off its head*, as the English translator renders it; as care must be taken not to sever the head from the body, as appears in chap. v. ver. 8.

Note. This word occurs no where else in Scripture but in the above two cases.

upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

## C H A P. II.

2 —; **A**ND the priest shall burn the *sweet savour thereof* upon the altar, &c.

8 —: and *he shall* present it unto the priest, *who shall* bring it near unto the altar.

9 And the priest shall take from the meat-offering *the sweet savour thereof*, and burn it, &c.

12 *But ye shall offer them unto the Lord for the oblation of the first-fruit: however, they shall not be burnt on the altar for a sweet savour.*

## C H A P. II.

2 **A**ND he shall bring it to Aaron's sons, the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof: and the priests shall burn the memorial of it upon the altar, to be an offering, made by fire, of a sweet savour unto the Lord.

8 And thou shalt bring the meat-offering that is made of these things unto the Lord: and, when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: it is an offering, made by fire, of a sweet savour unto the Lord.

12 As for the oblation of the first-fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour.

13 —

## OBSERVATIONS ON CHAP. II.

2 *The sweet savour thereof.* The Hebrew expression is זָכוֹרָה, derived from זָכַר, *to remember*; — but we also find it to signify *to smell*; as in Hosea, ch. xiv. v. 7, רִיחֵהּ is rendered *the scent thereof*; also in

Isaiah, chap. lxvi. v. 3, it is rendered *he that burneth incense*. The right meaning is, *he that offereth a sweet savour of incense*; and this word serves to express that part of the offering which is burnt on the altar, called the sweet savour thereof.

13 — with salt; *for*, thou shalt not omit the *establishment* of the covenant of thy God from thy meat-offering: with all thine offerings thou shalt offer salt.

16 And the priest shall burn the *sweet savour thereof*, part of the beaten corn, &c.

13 And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offering thou shalt offer salt.

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

13 The word מלח means *salt*; but the verb of this radix is also found to mean *to cut off* or *vanish away*, as in Isaiah, ch. li. v. 6, ומהו is rendered *vanish away*; and in Jeremiah, chap. xxxviii. ver. 11 and 12, נטלו is rendered *rags*, which means *torn pieces of clothes*; and, as this has much the same meaning as the verb נטל, *to cut off*, which is always used to the

making or establishing a covenant, I think that Scripture here assigns a reason for ordering salt to all the offerings, being meant as a type, or memory, of the establishment of God's covenant with his people, and therefore it is ordered never to omit salt to the offerings.

## C H A P. III.

6 —; **H**E shall bring it without blemish.

7 —, then shall he bring it before the Lord.

9 — *for* an offering made by fire unto the Lord: the *choicest part thereof*, even the whole rump, he shall take off, &c.

## C H A P. III.

6 **A**ND, if his offering for a sacrifice of peace-offering unto the Lord be of the flock, male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the Lord.

9 And he shall offer; of the sacrifice of the peace-offering, an offering made by fire unto the Lord: the fat thereof and the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that is upon the inwards.

12 —,

## OBSERVATIONS ON CHAP. III.

9 *The choicest part.* — I think this must be the

meaning of the *fat* that is here mentioned, as the fat in general is mentioned afterwards in this verse.

12 ———, then he shall *bring* it before the Lord.

14 And he shall offer thereof *its* offering *which is* made by fire unto the Lord: the fat, &c.

12 And, if his offering be a goat, then he shall offer it before the Lord.

14 And he shall offer thereof his offering, even an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards.

## C H A P. IV.

3 **I**F the priest that is anointed do sin, *causing guilt* to the people, &c.

4 ——— and *one shall* kill the bull before the Lord.

13 ——— which should not be done, and *find themselves* guilty.

## C H A P. IV.

3 **I**F the priest that is anointed do sin according to the sin of the people, then let him bring, for his sin which he hath sinned, a young bullock without blemish, unto the Lord, for a sin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation, before the Lord, and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

13 And, if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty.

R

20 And

## OBSERVATIONS ON CHAP. IV.

3 This means, when he has given a wrong explanation of any precept, by which he has caused any of the people to commit a sin, having been misled by a mistake of the priest.

13 This means, when the senate has given a wrong interpretation, as above.

15 *And the bull shall be killed.* This is right, and so it should be rendered in all places where the

English Bible translates it *and he shall kill*; for, it is no matter who kills the beast; so that they are all im-  
personal. I have corrected some, but thought it immaterial to correct them all. The name of *bullock*, I think, is given to a castrated beast, and therefore unfit for sacrifice; which I also think immaterial to correct in every sentence where such an expression occurs: but, if a new translation of the Bible should take place, they certainly should be all corrected.

22 ——— and *finds himself* guilty.

23 Or *that one has acquainted him* of his sin, wherein he hath sinned, &c.

24 ——— and *it shall be killed* in the place, &c.

27 ———, and *finds himself* guilty.

28 Or *that one has acquainted him* of his sin, &c.

32 And, if he bring *his oblation*, a lamb, for a sin-offering, &c.

35 ——— upon the altar; *upon the fires* of the-Lord, &c.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

22 When a ruler hath sinned, and done somewhat through ignorance, against any of the commandments of the Lord his God, concerning things which should not be done, and is guilty.

23 Or, if his sin, wherein he hath sinned, come to his knowledge, he shall bring his offering, a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it is a sin-offering.

27 And, if any one of the common people sin through ignorance, while he doth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty;

28 Or if his sin which he hath sinned come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

32 And, if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, according to the offerings made by me unto the Lord: and the priest shall make an atonement for his

20 This means, as the sin-offering of the priest that is anointed.

13 } This signifies that the sinner found out his  
22 } own guilt, which may be learned from the  
27 } case represented in v. 23 and 28.

his sin which he hath committed, and it shall be forgiven him.

## C H A P. V.

1 **A**ND, if a soul sin, by bearing a proclamation with a curse concerning a thing wherein he is a witness, &c.

2 —, and it be hidden from him that he was unclean, and that he has trespassed,

3 —; and he comes to know that he has trespassed,

4 —, pronouncing with his lips to do himself hurt or good, &c. —, and, when he knows of it, he finds himself guilty of any of these;

5 Then it shall be, when he shall find himself guilty in any of these things, that he shall confess the thing in which he has sinned.

## C H A P. V.

1 **A**ND, if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

2 Or, if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, if it be hidden from him, he also shall be unclean and guilty.

3 Or, if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or, if a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

R 2

II —;

## OBSERVATIONS ON CHAP. V.

1 This means, that, when evidences are wanted in a cause, the judges order a proclamation to be issued, for any one, that knows any thing concerning it, to come and declare it in court; and commonly a curse is joined to it, in case any shall neglect or re-

fuse to be evidence. Now this man's sin is, that he heard the proclamation, and did not appear to give evidence.

2 This trespass was, that he had touched any holy thing or holy flesh, and therefore defiled it. For, uncleanness is no sin; but the touching of holy things, being unclean, is a trespass.

11 —; *then he shall bring his offering for the sin which he has committed, the tenth part, &c.*

12 — his handful of it, *being the sweet savour thereof, and shall burn it on the altar, over the fires of the Lord, &c.*

15 —, out of the flocks, *worth two shekels of silver at least, after the shekel of, &c.*

16 And he shall *pay that which he hath sinned* of the holy thing, &c.

17 — by the commandments of the Lord; *and knoweth not that he is guilty, yet shall he bear his iniquity.*

11 But, if he be not able to bring two turtle-doves or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall be put any frankincense thereon: for, it is a sin-offering.

12 Then shall he bring it to the priest; and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin-offering.

15 If a soul commit a trespass, and sin, through ignorance, in the holy things of the Lord; then he shall bring for his trespass, unto the Lord, a ram, without blemish, out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 And, if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 —

152 Note. The affixed pronoun of the second person, *he*, is always joined to the noun *he*, without adding any thing to the meaning of the noun. Vide observations on chap. xxvii. in this book.

17 The case, stated in this verse, is, when a man has two sorts of fat before him, the one is

prohibited, and the other not; and he, not knowing that either of them was prohibited, did eat one of them. Then he came to know that one of them was prohibited, but still remained ignorant which of them he had eaten.



18 — out of the flock, (*worth at least two shekels of silver,*) for a trespass-offering unto the priest, &c.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance, wherein he hath erred and wist it not: and it shall be forgiven him.

## C H A P. VI.

2 —, **O**R has *oppressed* his neighbour.

4 Then it shall be, *if after he has sinned he shall find himself guilty*, that he shall restore that which he *has taken* violently, or the *oppression which he has extorted*, or that which was *deposited with him*, or the lost thing, &c.

5 —, in the day that *he shall find himself guilty*.

6 — out of the flock, (*worth at least two shekels of silver, &c.*)

## C H A P. VI.

2 **I**F a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the Lord, a ram without blemish out of the flock, with thy estimation,

## OBSERVATIONS ON CHAP. VI.

Note. The first seven verses belong to chapter v. in the Hebrew copy.

2 } *This oppression*—means, to keep possession  
4 } of a thing belonging to another, and force him to take the value for it; as also, to keep back a man's labour.

9 — : (*that is the burnt-offering, which is upon the fire on the altar all night unto the morning, and the fire of the altar shall be made to burn on it.*)

10 — , and take up the ashes which are upon the altar, from the fire that consumed the burnt-offering, and shall put them beside the altar.

12 And the fire upon the altar shall be made to burn on it so that it may not go out; therefore shall the priest burn wood on it every morning, &c.

13 The fire shall be made to burn continually upon the altar; it shall not be suffered to go out.

14 — : the sons of Aaron shall bring it before the Lord before the altar.

15 — , for a sweet favour; the sweet favour thereof being the Lord's.

16 — : unleaven shall it be eaten in the holy place, &c.

mation, for a trespass-offering, unto the priest.

9 Command Aaron and his sons, saying, This is the law of the burnt-offering: (it is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.)

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it: he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar: it shall never go out.

14 And this is the law of the meat-offering: the sons of Aaron shall offer it before the Lord before the altar.

15 And he shall take of it his handful, of the flour of his meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet favour, even the memorial of it unto the Lord.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It

9 I am firmly persuaded, that the *n*, at the end of the word *מִן*, stands as if it were placed at the beginning, thus, *מִן*, the *fire-place*. Though no grammarian has established such a transposition to be regular, yet Aben Ezra says, that perhaps both

words have one meaning.

16 The offering itself is to be eaten unleavened, meaning the cakes belonging to it; but they are not to bring other unleavened bread to eat with it, as may be understood from the English translation.

17 It shall not be *baked, leaven, &c.*

18 ——— in your generations, of the offerings of the Lord made by fire: *whoever shall touch them must first be sanctified.*

20 ——— for a meat-offering *continually*; half of it in the morning, and half thereof at *even*.

23 For, every *priest's* meat-offering shall be wholly burnt, &c.

17 It shall not be baked with leaven; I have given it unto them for their portion of my offerings made by fire: it is most holy, as is the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generation, concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy.

20 This is the offering of Aaron and of his sons, which they shall offer unto the Lord, in the day when he is anointed: the tenth part of an ephah of fine flour for a meat-offering perpetual; half of it in the morning, and half thereof at night.

23 For, every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

20 It is very incorrect, I think, in the English translator, to render *night*, what according to the Hebrew should be *evening*.

Note. *In the day* — means, and thenceforwards every day the same.

## C H A P. VII.

3 **A**ND he shall offer of it *all the choicest part* thereof, namely, *the rump* and the fat, &c.

## C H A P. VII.

3 **A**ND he shall offer of it all the fat thereof: the rump, and the fat that covereth the inwards.

7 As the sin-offering is, so is the trespass-offering; there is one law for them: the priest, that maketh atonement therewith, shall have it.

11 ———,

## OBSERVATIONS ON CHAP. VII.

7 "There is one law for them." This is to in-

struct us, that what has been omitted in the explanation of the sin-offering must be learned from the trespass-offering, and *vice versa*.

11 —, which *shall be offered* unto the Lord.

13 *With cakes of leavened bread shall be bring his offering, besides the sacrifice of the thanksgiving of his peace-offering.*

14 And he shall offer *thereof* one of every oblation for an heave-offering, &c.

30 His hands shall bring it, *even that which is offered of it on the fires of the Lord, namely, the fat with the breast* shall he bring it; the breast to be waved for a wave-offering before the Lord;

31 But the fat the priest shall burn upon the altar; and the breast shall be, &c.

35 This *shall be the preferment* of Aaron and the preferment of his sons, out of the offering of the Lord made by fire, *established in the day that he pre-*

11 And this is the law of the sacrifice of peace-offerings, which he shall offer unto the Lord.

13 Besides the cakes, he shall offer for his offering leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation for an heave-offering unto the Lord; and it shall be the priest's, that sprinkleth the blood of the peace-offerings.

18 And, if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave-offering before the Lord.

31 And the priest shall burn the fat upon the altar; but the breast shall be Aaron's and his sons.

35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented

11 He is wrong; for, there is no antecedent to refer it to: it should be, which *one* shall offer, or as I have rendered it.

14 *Of every oblation* — refers to the unleavened cakes, the unleavened wafers, and the cakes mingled with oil, mentioned in ver. 12, and the leavened cakes in v. 13. One of every sort of them is to be an heave-offering for the priest.

18 *Neither shall it be imputed unto him* — means, that it shall not be counted as a peace-offering.

30 } Here a man is ordered to bring, with his  
31 } own hands, the offering of the Lord made by fire, in general terms, the breast and the fat: — then, in ver. 31, they are distinguished, viz. the

breast for the priest, and the fat to be burnt; and calling them both an offering made by fire; it is usual in Scripture not to regard an exception, as has been before observed; (vide Genesis, chapter ii. ver. 19, and Exodus, chapter i. v. 5.) particularly when both are alike in the circumstance of bringing them together with his own hands.

35 *This shall be the preferment.* The verb here used means the preferring one into an office, as well as to anoint. Vide Isaiah, chap. lxi. v. 1, rendered, because the Lord hath *anointed* me, which means, appointed me, or preferred me, in the day; vide observation on chap. vi. v. 20.

sented them, &c.

36 Which, in the day that he anointed them, the Lord commanded to be given them of the children of Israel for a statute for ever, &c.

38 Which the Lord commanded Moses in mount Sinai, to be *established* in the day that he *should* command the children of Israel to offer their oblations, &c.

presented them to minister unto the Lord in the priests office :

36 Which the Lord commanded to be given them of the children of Israel in the day that he anointed them, by a statute for ever throughout their generations.

38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai.

38 By this we learn, that, when Scripture says, in chap. iv. v. 1, &c. &c. &c. *And the Lord spake unto Moses*, it doth not mean the commandment it-

self, but a command to repeat it to the children of Israel.

## C H A P. VIII.

2 —, **A**ND *the* bull for the sin-offering, and *the* two rams, and *the* basket of, &c.

20 And *one* did joint the ram by its joints : and Moses burnt the head, and the joints, and the inward parts.

## C H A P. VIII.

2 **T**AKE Aaron, and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

S

21 And

## OBSERVATIONS ON CHAP. VIII.

2 The omission of the article *the*, before these 3 nouns, is a gross neglect in the English translator : for, it is not a fresh command, but refers to what had been ordered in Exodus, chapter xxix. therefore it means the bulls, &c. already mentioned. — And the particulars here specified agree in every respect with those in Exodus, except v. 11, which seems to have been there omitted, namely, to sprinkle seven times of the anointing oil on the altar, which God must have told him to do ; but, as

has been before observed, it is usual in Scripture to explain in one place what has been omitted in another.

15, 16, 19, 20, 21. By naming *Moses* as the nominative to the next verb, this cannot be properly translated *he*, which could here have no other antecedent than *Moses*. Note. The killing, as well as the flaying and jointing of a beast, and the washing, are services that might be done by any one : it need not be a priest, nor the owner. Therefore all such verbs should be rendered impersonally, as already observed.

21 And *one* washed the *entrails* and the legs in water, &c. ———: it *is* a burnt sacrifice for a sweet savour; *an* offering made by fire, &c.

29 But the breast, *from off* the ram of consecration, Moses took and waved it for a wave-offering before the Lord; for, it was Moses's part, &c.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt-sacrifice for a sweet savour, and an offering made by fire unto the Lord, as the Lord commanded Moses.

29 And Moses took the breast, and waved it for a wave-offering before the Lord: for the ram of the consecration, it was Moses's part, as the Lord commanded Moses.

21 *Was a burnt sacrifice* is wrong; it should be *is an offering*. And the conjunction *and* is an injudicious addition.

## C H A P. IX.

2 —, **W**ITHOUT blemish, and *bring* them before the Lord.

3 —; and a calf and a lamb of the first year without blemish, &c.

13 And they presented the burnt-offering unto him *by its joints*, and the head: &c.

## C H A P. IX.

2 **A**ND he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burnt-offering.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

And

## OBSERVATIONS ON CHAP. IX.

3 By the Hebrew expression, it is doubtful whether the words, *of the first year*, refer to the kid of the goat, as well as to the calf and the lamb, or on-

ly to the two last; which doubt should also remain in the translation, as we have no light from Scripture to determine it. But the English translator very inaccurately removed the doubt, by adding the word *both*, without any foundation.

20 And they put the *several* fats upon the breasts, &c.

21 But the breasts and the right shoulder, &c.

22 —, and blessed them; *after he had* come down from offering the sin-offering, &c.

23 And Moses and Aaron, *who had gone* into the tabernacle of the congregation, came out and blessed the people: *then* the glory of the Lord, &c.

20 And they put the fat upon the breasts; and he burnt the fat upon the altar.

21 And the breasts and the right shoulder Aaron waved for a wave-offering before the Lord, as Moses commanded.

22 And Aaron lift up his hand towards the people, and blessed them: and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.

22 By the English translation it appears as if Aaron had blessed the people before he came down. — The contrary, I think, admits of no doubt; for

it appears by ver. 23, that Moses and Aaron blessed the people after they came out of the tabernacle of the congregation.

## C H A P. X.

1 —, **T**OOK *each* of them his censer, &c.

## C H A P. X.

1 **A**ND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

S 2

10 And

## OBSERVATIONS ON CHAP. X.

1 It is doubtful whether the expression, *which he had not commanded them*, refers to the strange fire on-

ly, or to the whole transaction, or perhaps to their having drunk wine, as the command to Aaron, in ver. 8, closely followeth it.

10 ——— between *the* holy and *the* unholy, and between *the* clean and *the* unclean.

16 And *concerning the* goat of the sin-offering Moses diligently enquired: and, behold, &c.

10 And that ye may put difference between holy and unholy, and between clean and unclean.

12 And Moses spake unto Aaron, and unto Eleazar, and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offering of the Lord made by fire, and eat it without leaven beside the altar: for, it is most holy.

16 And Moses diligently sought the goat of the sin-offering: and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the Lord: and such things have befallen me: and, if I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?

10 Vide observations on Genesis, chap. i. ver. 4.

19 This verse labours under a very great difficulty. The general acceptation of its meaning is as translated in the English Bible, namely, that the purport of Aaron's excuse to Moses, for not eating the sin-offering, was, his being in mourning for the death of his sons, at which time no holy things were to be eaten. And, though there is no such command in the Pentateuch, yet we find something similar to it in Deut. c. xxvi. v. 14. But I cannot think Moses could be satisfied with this evasive answer; for, what is there mentioned refers only to the tithes; and, as there was a whole year's time to eat it, they were not to pick out just the time that they were lamenting their dead. But that is not a proof that it might set aside the eating of the sacrifice in its proper day: besides, we see here, in ver. 12, that, after this melancholy event, he is ordered to eat the meat-offering, &c. How, then, could Aaron allege the mourning as an excuse for not eating the sin-offering? But Aben Ezra observes, that, if the word *אכלתי* was to mean, *and if I had eaten*, the accent ought to have been on the last syllable, but that, being on the penultima, it means positively *and I have eaten*. Also *אכלתי*, the *א* having a patah (·) and the *ה* a dagesh (·), it can ne-

ver mean a question, but a positive answer, *as much as is pleasing in the sight of the Lord*, which is a certain quantity with which he could not dispense. So that he renders this verse thus: ———

“And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering; and such things have befallen me, and I have eaten of the sin-offering to-day as much as was pleasing in the sight of the Lord.” — And, by this interpretation, all the difficulties before started are removed.

However, Aben Ezra himself is not bold enough to contradict the tradition which is so generally received, and rendered by every translator in the manner we have it in the present English translation; so that I cannot think it would be prudent to pretend to alter it: and, in order to surmount the difficulty, we must have recourse to the explanation of the rabbins, since they adopt the same meaning as is rendered in the present translation; — therefore it may not be improper to examine what they suggest. Now some of them say that this goat, that was burnt, was not that which is mentioned in chap. ix. ver. 3, belonging to the consecration of the tabernacle; for, that they did eat, as well as the meat-offering mentioned in v. 12,



on account of its being an extraordinary sacrifice; and therefore it set aside the objection of their being mourners; but that this, which was burnt, was the sacrifice of the new moun, and, not being an extraordinary sacrifice, the restriction of their mourning was in its full force in regard to their not being permitted to eat it, which Moses did not recollect, and was well pleased with Aaron's excuse for burning it; — though it is hard to suppose that Moses should not recollect that circumstance; therefore others say, that

it was the very goat of the consecration that they did burn; and that, as to its being an extraordinary sacrifice, they say, that, as Moses took particular care to tell them to eat the meat-offering, (as in v. 12,) notwithstanding their being mourners, and was silent as to the sin-offering, Aaron concluded that only the meat-offering was to be excepted, as to the restriction of not eating it whilst they were mourners, but not the sin-offering; and that with this excuse Moses was satisfied.

## C H A P. XI.

34 **O**F all meat that may be eaten, on which water cometh, &c.

## C H A P. XI.

34 **O**F all meat which may be eaten, that on which such water cometh shall be unclean: and all drink, that may be drunk in every such vessel, shall be unclean.

## OBSERVATIONS ON CHAP. XI. &amp; XII.

No corrections occur in either of these two chapters, neither have I any thing to observe, only that

the adverb *such*, added by the English translator in verse 34 of chap. xi. in the sentence, "on which *such* water cometh," is injudicious; for, it means any kind of water, as that disposeth it to receive pollution.

## C H A P. XIII.

55 —, **W**HETHER it be *in the back part* or *in the fore part thereof*.

## C H A P. XIII.

55 **A**ND the priest shall look on the plague after that it is washed: and, behold, if the plague have

## OBSERVATIONS ON CHAP. XIII.

55 *It is fret inward.* I own I do not understand what the English translator means by this expression, neither can I learn from any expounder the meaning of the Hebrew word here used. But the next expression in Hebrew, *וּמִצָּחָו*, signifying *in his bald*

*head*, and *וּמִצָּחָו*, signifying *in his bald forehead*, I understand to be figurative; the first meaning the back part of the cloth, and the other the fore part thereof. As to the expression in the present English translation, "whether it be bare within or without," it seems to me to have no meaning at all.

have not changed his colour, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is fret inward, whether it be bare within or without.

## C H A P. XIV.

5 — **T**HAT one of the birds be killed in an earthen vessel, over *spring water*.

8 — into the camp; *also after that he shall have tarried* abroad out of his tent seven days.

9. *Then* it shall be, &c.

## C H A P. XIV.

5 **A**ND the priest shall command that one of the birds be killed in an earthen vessel, over running water.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and, after that, he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes; also he shall wash his flesh in water, and he shall be clean.

## OBSERVATIONS ON CHAP. XIV.

5 are rendered by the English translator *running*  
 6 *water*; how can that be, when it is to be in  
 50 an earthen vessel? And, in Genesis xxvi.  
 51 ver. 19, he has rendered the same word  
 52 *springing water*; but it should there be *living*  
*water*.

5 }  
 13 } Vide the observations on chap. iv. ver.  
 19 } 15.  
 25 }

7 } This ceremony, from the beginning of this  
 8 } chapter to the end of verse 8, was performed  
 directly the priest pronounced him clean without  
 the camp; and that in v. 9 was done on the seventh  
 day from that time.

15 } *Of his own left hand*: — Hebrew, *of the*  
 16 } *priest's left hand*. The meaning is certainly  
 as in the English translation; but I have taken notice  
 of it here in order to confirm the observation I made  
 on Exodus, chap. x. v. 11. this being a particular  
 mode in Scripture-style.

## C H A P. XV.

13 —, **A**ND bathe his flesh in *living* water, and shall be clean.

## C H A P. XV.

13 **A**ND, when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

## OBSERVATIONS ON CHAP. XV.

13 This means any gathering of water in the ground, not in a vessel; and there it must not be gathered by men, but must run into it immediately from a river or spring.

23 Though Scripture doth not mention that she is to wash her clothes and bathe herself in water on the seventh day in the evening, it is understood to be so; and is to be learned from the cleansing of the issue in a man, in v. 13.

## C H A P. XVI.

1 —, **W**HEN they *came near* before the Lord, and died.

2 —: for, *I do* appear in a cloud upon the mercy-seat.

4 —, and with a linen mitre he shall *attire his head*: these are, &c.

## C H A P. XVI.

1 **A**ND the Lord spake unto Moses, after the death of the two sons of Aaron, when they offered before the Lord, and died:

2 And the Lord said unto Moses, Speak unto Aaron, thy brother, that he come not at all times into the holy place within the vail, before the mercy-seat which is upon the ark, that he die not: for, I will appear in the cloud upon the mercy-seat.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded

## OBSERVATIONS ON CHAP. XVI.

4 The Hebrew expression literally signifies, that he shall encompass his head in a linen mitre; the

verb being *qwr*, a verb active, meaning, *he shall surround*, or *encompass*; and the accusative, *his head*, is understood.

6 And Aaron shall *bring near the bull* of the sin-offering which is for himself, *that he may make an atonement for himself and for his house.*

8 —, and the other for *Asafel*.

10 —, on which the lot *for Asafel*, &c.

14 —, and sprinkle it with his finger upon the *front of the mercy-seat*, eastwards, &c.

15 Then shall the goat of the sin-offering that is for the people *be killed*, and *he shall bring its blood within the vail*, &c. —, and sprinkle it upon the *front of the mercy-seat*, and before, &c.

26 And he, that *conducts the goat for Asafel*, shall wash his clothes, &c.

32 And the priest *that shall be anointed*, and *that shall be consecrated to minister*, &c.

girded with the linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

6 And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself and for his house.

8 And Aaron shall cast lots upon the two goats: one lot for the Lord, and the other lot for the scape-goat.

10 But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward, and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat.

26 And he, that let go the goat for the scape-goat, shall wash his clothes and bathe his flesh in water, and afterward come into the camp.

32 And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's

6 This atonement was not to be done till after the lots of the goats were drawn, as in ver. 11.

8 } Note. *Asafel* is a mysterious word; the  
10 } meaning whereof is not understood.

26 }  
14 He could never be ordered to sprinkle upon the mercy-seat, where the *Shechina* attended; for, he

was not permitted even to look at it; and the smoke of the incense was first ordered, in ver. 13, to hide the *Shechina*. But this means, that he was to sprinkle once on high, but in the front of the mercy-seat, and seven times lower down; and v. 15 means the same.

ther's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments.

## C H A P. XVII.

5 — **M**AY bring their sacrifices, which they used to sacrifice in the open field, &c.

7 And they shall no more sacrifice their sacrifices unto devils, &c.

8 —, or of the stranger which sojourneth among them, that offereth, &c.

## C H A P. XVII.

5 **T**O the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace-offerings unto the Lord.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a-whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice.

T

10 —,

## OBSERVATIONS ON CHAP. XVII.

The commands in this chapter are rather obscure; for, they seem to refer to several periods of the situation of the children of Israel: — viz.

From the beginning, to the end of verse 6, referreth to the time that they were in the wilderness, and until they were settled in the holy land, and that they had a settled place for the tabernacle; and, till such time, they were not permitted to eat any meat without bringing the beast to the tabernacle, and offering part of it for the peace-offerings; but, after the tabernacle was set-

tled in a fixed place, they might kill beasts and eat flesh in all places, without offering it as a peace-offering. Vide Deuteronomy, chap. xii. ver. 15.

7 This is a permanent restriction.

8 I conceive this was not to take place till they were settled in their land, and a place was pitched upon for the tabernacle to be settled there; for, till then, private high places and altars were permitted, for every man to offer his own burnt-offering on them; but, after that, they were forbidden to do it. Vide Deuteronomy, chap. xii. ver. 8, to ver. 14.

10 —, or of the stranger which sojourneth among *them*, that eateth any manner of blood, I will even *wreak* my *wrath*, &c.

13 —, or of the stranger which sojourneth among *them*, that hunteth, &c.

14 For the life of all flesh, *its blood is connected with its life*: ye shall not eat the blood of *any* flesh, &c.

10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood: I will even set my face against that soul that eateth blood, and will cut him off from among his people.

13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust:

14 For, it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for, the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

## OBSERVATIONS ON CHAP. XVIII.

This chapter is free from emendations; it contains the prohibition of the several incests, the particulars of which seem very puzzling, unless assisted by the explanation of rabbinical tradition. There seems to be a repetition of several similar cases, of which, by their rules of explaining the Bible, they find out a proper distinction; but, as they are of no use to Christians, who reject them, I shall not enter into that subject.

7 In the beginning of this verse, the nakedness of

the father is forbidden, jointly with the mother's. — Then Scripture repeats, "she is thy mother's name," leaving out the father's; and, as that seems to be addressed to a daughter, and none of these restrictions refer immediately to that sex, on account of its weakness, which renders it incapable of being chief agent of this crime, (though certainly included in it,) Scripture, to remove the idea of its being addressed to a daughter, explains the meaning of it in v. 8, that this expression means his father's wife.

## C H A P. XIX.

5 **A**N.D, if you *sacrifice* a sacrifice of peace-offerings unto the Lord, ye shall *sacrifice it in a manner that it may be accepted of you.*

11 Ye shall not steal, neither shall you *deny what is justly demanded of you,* neither shall ye *make a false demand of one another.*

12 Neither shall ye swear by my name falsely; for, *then thou wouldst profane the name of thy God: I am the Lord.*

13 Thou shalt not *oppress* thy neighbour, nor *take any thing away violently,* &c.

16 —: neither shalt thou stand over the blood of thy neighbour, &c.

17 —, *that thou mayest not suffer sin on his account.*

19 —. Thou shalt not *cause* thy cattle to be coupled with mixed kinds, &c.

## C H A P. XIX.

5 **A**N D, if ye offer a sacrifice of peace-offerings unto the Lord, ye shall offer it at your own will.

7 And, if it be eaten at all on the third day, it is abominable; it shall not be accepted.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night unto the morning.

16 Thou shalt not go up and down as a tale-bearer among thy people, neither shalt thou stand against the blood of thy neighbour: I am the Lord.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a gar-

T 2

ment,

## OBSERVATIONS ON CHAP. XIX.

5 This is an introduction to the command in ver.

7. 11 This means *privately*, or *slily*, as a pickpocket.

12 The latter part of this verse is not a fresh command, *not to profane*, but is connected with the beginning of it.

13 This oppression is explained at the end of this verse, viz. detaining a man's hire for his labour. —

This *stealing* means by violence, or force of arms, like a highwayman.

16 This forbids a man to stand an idle spectator when his neighbour is attacked, if it is in his power to assist him.

17 By this we are ordered to rebuke a sinner, but not to hate him; and, if we neglect it, we shall have the sin to answer for.

23 — *any tree* for food: ye shall *hold* the fruit thereof as *the uncircumcision* thereof: three years shall it be an *abomination* unto you: it shall not be eaten.

25 —, that *be* may *augment* unto you the increase thereof, &c.

31 *Turn not yourselves to them that make use of familiar spirits, nor to the wizards: ye shall not seek to be defiled by them: I am, &c.*

ment, mingled of linen and woollen, come upon thee.

20 And, whosoever lieth carnally with a woman that is a bond-maid betrothed to an husband, and not at all redeemed, nor freedom given her, she shall be scourged; they shall not be put to death, because she was not free.

23 And, when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years it shall be as uncircumcised unto you: it shall not be eaten of.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

20 נָחִיץ, rendered *betrothed*, is a participle passive, derived from נָחַץ, meaning *to reproach, to challenge, or defy*; and, as no marriage can take place with an Hebrew man and a bondwoman, except he be sold for a servant, and his master coupleth him to his bond slave, as in Exodus, chap. xxi. ver. 14, this word should be properly rendered, — “a bondwoman claimed by a man.”

נִפְחָץ, rendered *scourged*, is agreeable to the traditional explanation of the rabbins, from נָפַץ, *an ox*, alluding to the strap wherewith they used to flog those who were to be scourged, which strap was made of that hide. Authors nevertheless venture to give this word another meaning; some understand that the נ stands for א; then it will have the meaning of the word נָפַח, used by the rabbins, — i. e. public, common, or every body's property: but the best, in my opinion, is Aben Ezra's explanation, who derives it from נָפַח, *to search*. Then this verse should be thus rendered:

“20 And whosoever lieth carnally with a woman, “and that such is a bondwoman claimed by a man, “and has not been redeemed at all, neither was “freedom given to her, she shall be examined; and, “if she has not obtained her liberty, they shall not “die.”

I have not presumed to put this verse among my emendations, as it is contrary to the traditional explanation, which should be followed in a point of fact, as the senate hath so determined it; but that doth not deprive us of the liberty of explaining the text as we may understand it, provided we abide by their decision as to matter of fact, and as they have determined it.

23 Uncircumcision may well be rendered abomination, particularly as Onkelos, in his Chaldean version, renders it so.

25 This pronoun *be* refers to the Lord, who is mentioned in the preceding verse.



## C H A P. XX.

3 **A**ND I will *wreak my wrath* against that man, &c.

5 Then I will *wreak my wrath* against that man, &c.

6 —, I will even *wreak my wrath* against that soul, &c.

7 —, *that ye may be holy*: for, I am the Lord your God.

9 —; his blood shall be *in himself*.

14 —: they shall be burnt with fire, both he and *either of* them, &c.

## C H A P. XX.

3 **A**ND I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary and to profane my holy name.

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a-whoring after him to commit whoredom with Molech, from among their people.

6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 Sanctify yourselves, therefore, and be ye holy: for, I am the Lord your God.

9 For, every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

14 And, if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they, that there be no wickedness among you.

## OBSERVATIONS ON CHAP. XX.

3 *OUR* means *wrath*, as well as *face*; and this is meant when the crime is done privately.

5 *His family* — means, his followers, all those that belong to that set.

9 For a man to be punished with death for this crime, the curse must be expressed with the name of

the Lord, or of one of his holy attributes, and the person accused of the crime must be above twenty years old: and so in ver. 11, 12, 13, 16, and 27.

14 This cannot mean that they were both to be burnt; for, if he married the daughter, and afterwards lay with her mother, or vice versa, the first committed no crime.

## C H A P. XXI.

2 **B**UT for his kin, that is near unto him, for his mother, and for his father, &c.

12 —, *that he may not prophane, &c.*

15 *That he may not prophane, &c.*

## OBSERVATIONS ON CHAP. XXI.

The beginning of this chapter cannot be properly understood without having recourse to traditional explanation; therefore I shall only observe, that, in ver. 2, *his kin that is near unto him*, the rabbins explain it traditionally for his wife; therefore the addition of *that is*, made by the English translator, is unwarrantable, as it is a paraphrase of his own, and not the certain meaning of the text.

4 This cannot mean, *chief among his people*; for, Scripture speaks here of a common priest; but the word *by* means a husband; and this verse signifies that a priest, that marries one of the women forbidden to him, which makes him prophane, may not defile himself for her when she dieth; accord-

## C H A P. XXI.

2 **B**UT for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brothers.

12 Neither shall he go out of the sanctuary, nor prophane the sanctuary of his God: for, the crown of the anointing oil of his God is upon him: I am the Lord.

15 Neither shall he prophane his seed among his people: for I, the Lord, do sanctify him.

dingly, this verse is thus paraphrased: "A husband: that hath made himself prophane, and thereby becomes as one among his people, being degraded from the priesthood, such a husband may not defile himself for his wife, which made him prophane."

12 *Nor prophane*, and, in ver. 15, *neither shall he prophane*, are both wrong; for, neither of them means a fresh order, but that, by doing the above-mentioned things, they would prophane the sanctuary of his God, in v. 12, or his own seed, in v. 15.

The blemishes of the priest, from ver. 16 to the end, I cannot tell whether they are properly translated or not, as the opinions are various concerning their meaning.

## C H A P. XXII.

2 — **O**F the children of Israel, which they hallow unto me, *lest* they prophane my holy Name: I am the Lord.

## C H A P. XXII.

2 **S**PEAK unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they prophane not my holy name in those things which they hallow unto me: I am the Lord.

3 — your generations, that *approaches* the holy things, &c.

19 *Let it be such as that it may be accepted of you, namely a male without blemish, &c.*

23 — *thou mayest make a free gift of it, but for a vow it shall not be accepted.*

24 —, or cut; neither shall ye *practise* it in your land.

25 —, *for*, their corruption is in them, *they have a blemish*: they shall not, &c.

3 Say unto them, Whosoever he be, of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord.

8 That which dieth of itself, or is torn with beasts, he shall not eat, to defile himself therewith: I am the Lord.

11 But, if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

19 Ye shall offer, at your own will, a male without blemish of the bees, of the sheep, or of the goats.

23 Either a bullock or a lamb, that hath any thing superfluous or lacking in his parts, that mayest thou offer for a free-will offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for any of you.

28 Ye

#### OBSERVATIONS ON CHAP. XXII.

3 This means to eat of the holy things.

8 This doth not mean to forbid him to eat of them; for, a priest hath that restriction in common with all Israel, as in Deuteronomy, ch. xiv. v. 21. but this warns him, that, by eating it, he becomes defiled, and unfit for service till he is cleansed.

11 The priest's wife's permission to eat the holy bread is learned from this verse, she being considered

as the purchase of his money; for, by the Jewish marriage-ceremonies, the ring, or any thing of a certain value given to her by the husband, constitutes her the purchase of his money.

19 Note. This is an introduction to the blemishes in the next verse.

23 These are not fit to be offered, as in ver. 22.

24 This means, not to castrate any beast, or make any other blemish in it that renders it unfit for sacrifice.

28 Ye shall not kill a *bull*, or a *sheep*, it and its young in one day.

29 —, offer it *in a manner* that it *may be accepted of you*.

28 And, whether it be cow or ewe, ye shall not kill it and her young both in one day.

29 And, when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will.

28 This means, if you know them to be so,

29 This is an introduction to the next verse,

which means, that, if they eat of it the next day, it should not be accepted.

## C H A P. XXIII.

3 **S**IX days *may work* be done, &c.

5 —, *between the evenings* is the Lord's passover.

10 —, then ye shall bring an *omer* of the first-fruit of your harvest unto the priest;

11 And he shall wave the *omer* before the Lord, to be accepted for you, on the morrow after *the holy day* the priest shall wave it.

12 And ye shall offer, *in the day that* ye shall wave the *omer*, an he-lamb, &c.

## C H A P. XXIII.

3 **S**IX days shall work be done; but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.

5 In the fourteenth day of the first month, at even, is the Lord's passover.

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest;

11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day, when ye shall wave the sheaf, an he-lamb, without blemish, of the first year, for a burnt-offering unto the Lord.

14 —

## OBSERVATIONS ON CHAP. XXIII.

10 }  
11 } *omer*, is a certain measure. Vide  
12 } Exodus, chap. xvi. ver. 16, not a *sheaf*.  
15 }

11 This is a traditional explanation, and agreeable to the Chaldean version of *Onkelos*; but, even if it were rendered, *on the morrow after the sabbath*, we still should stand in need of tradition to know which sabbath of the year it means.

14 — until the self-same day, *and until ye have brought the offering of your God, &c.*

15 — from the morrow after the *holy day*, from the day that ye brought the *omer* of the wave-offering, &c.

16 Even unto the morrow of the seventh week shall ye number fifty days; &c.

17 — two wave-loaves of two tenth deals; they shall be of fine flour, *and shall be baken leaven, &c.*

24 — a sabbath, a memorial of *invocation*, an holy convocation.

34 —, *on the fifteenth day of this seventh month is the Lord's feast of tabernacles for seven days.*

39 *However, on the fifteenth day of the seventh month, when ye shall have gathered in the fruit of the land, and that ye keep a feast unto the Lord seven*

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever, throughout your generations, in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.

17 Ye shall bring out of your habitations two wave-loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the first-fruits unto the Lord.

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

34 Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the

U

first

14 To be permitted to eat the new corn, two circumstances are required: the day of the 16th of the first month, and the offering.

24 נשוא, unless joined with the verb שפן, means *crying out*, or *invoking the Lord*. It is true, the rabbins take this as a hint for the traditional custom of blowing the horn on that day, which was established by Moses at the commandment of the Lord, though we find no mention made of it in the Pentateuch; but David, in Psalm lxxxi. ver. 3, mentions it;

— but, by the common method of the English translator, נשוא is rendered there, and almost every where else, *trumpet*, when it should be *cornet*, as he himself renders it in Psalm xcvi. ver. 6. Therefore *blowing the trumpet* is wrong here; for, neither *blowing* nor *trumpet* is in the Hebrew. Besides, sounding of the trumpet is a thing to be observed every new moon, feast-days, and days of rejoicing, but not particularly this day.

days, the first day *being* a sabbath, and the eighth day a sabbath;

40 Then shall ye take *unto* you, on the first day, the *goodly fruit* of a goodly tree, &c.

first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you, on the first day, the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

40 *Boughs*: Hebrew, *fruit*. I do not see that we have any authority to correct the law of God by other passages which perhaps we do not understand. The passage from which this correction was taken is Nehemiah, chap. viii. ver. 15, ordering to bring sundry leaves to cover the tabernacle; there are no boughs mentioned there, nor willows of the brook; and

this may mean a different command, which the Jews observe, taking these four articles in their hands, and shaking them about as a token of joy, or merry-making, in gratitude for God's deliverance. Therefore this correction perverts Scripture, and ought not to be allowed.

## C H A P. XXIV.

2 — **B**EATEN for the light, to *light* the lamp continually.

7 —, that it may be a *sweet savour* for the bread, an offering made by fire unto the Lord.

11 And the Israelitish woman's son *declared* the name of the Lord, and cursed, &c.

## C H A P. XXIV.

2 **C**OMMAND the children of Israel, that they bring unto thee pure olive-oil beaten for the light, to cause the lamps to burn continually.

7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.

11 And the Israelitish woman's son blasphemed the name of the Lord, and cursed: and they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 —,

## OBSERVATIONS ON CHAP. XXIV.

2 Vide observations on chap. xxvii. ver. 20, of Exodus.

7 *A sweet savour*. Vide chap. ii. ver. 2, of these observations.

11 The verb *אָפַּר* means *to declare*, or *pronounce*, particularly when the verb *curse* is joined to it.

12 —, that he *might declare (his sentence) to them by the commandment of the Lord.*

16 But he, that blasphemeth the *ineffable* name of the Lord, shall surely be put to death: all the congregation shall certainly stone him; *whether* he be a stranger, or *one* born in the land, that blasphemeth the *ineffable* name, shall be put to death.

21 And he that killeth a beast shall *pay for it*, and he that killeth a man shall be put to death.

12 And they put him in ward, that the mind of the Lord might be shewed them.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

15 This is supposed to mean one of the Lord's attributes in any language, and ver. 16 his ineffable name.

19 } Vide Exodus, chap. xxi. ver. 23, 24, and  
20 } 25, of these observations.

## C H A P. XXV.

4 **B**UT in the seventh year *there* shall be a sabbath of rest unto the land, &c.

5 —, neither shalt thou gather the grapes of thy *separated* vines: it is a year of rest unto the land.

U 2

## C H A P. XXV.

4 **B**UT in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for, it is a year of rest unto the land.

9 Then

## OBSERVATIONS ON CHAP. XXV.

4 might also be rendered, *The land shall have a sabbath of rest, being the sabbath of the Lord.*

5 *That which groweth, &c.* means of the grains that dropped from the last year's harvest.

*Separated* might also be rendered *consecrated*, the Hebrew expression being נזיר, from נזיר, a Nazirite.

9 Then shalt thou cause the *sounding cornet to pass through*: on the tenth day of the seventh month, in the day of atonement, shall ye make *the cornet to pass through* all your land.

10 And ye shall hallow *the year that shall be* the fiftieth year, &c.

11 That fiftieth year, *which ye shall keep* unto you, shall be a jubilee: ye shall not sow, &c. —, nor *make a vintage of the separated vines thereof*.

14 —: ye shall not *deal deceitfully one with another*.

16 According to the multitude of years (*to come*), thou shalt increase, &c. —, and according to the fewness of years (*to come*), thou shalt diminish the price of it; for, he *selletb* thee a number of years of increase.

17 But ye shall not *deal deceitfully one with another*; for, thou shalt fear thy God: I am, &c.

9 Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month: in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself, in it, nor gather the grapes in it of thy vine undressed.

14 And, if thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for, according to the number of the years of the fruits doth he sell thee.

17 Ye shall not therefore oppress one another: but thou shalt fear thy God: for, I am the Lord your God.

20 And, if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then:

9 *Cornet.* Vide observation on the last chapter, ver. 24.

20 Scripture here starteth a difficulty that the people might make in regard to the keeping of this sabbath, which is the want of increase, and answereth it in ver. 21. But it seems as if Scripture promiseth more than they had occasion for, if the sixth year's growth was to suffice for three years, since

two would be quite sufficient: therefore I must observe, that Scripture's style is very concise, and says much in few words; and therefore, as the same objection might be started against the jubilee-year as against the seventh year, (though not mentioned, on account of its coming only once in fifty years,) and as, in that case, there would be two years in increase missing, Scripture provides for three years.



25 ———, and *that his next kin will come and redeem that which his brother has sold.*

26 Or, if the man has *no kin* to redeem it, *but that he grew rich, and obtained sufficient* to redeem it himself;

27 Then *shall* he count the years *that are elapsed* of the sale thereof, &c.

29 ——— in a walled city, then he *shall retain his right of redemption until a year be completed from the time of his sale; his right of redemption shall last a full year.*

30 ——— redeemed *until a full year is completed*, then the house, &c.

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and yet eat of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23 The land shall not be sold for ever, for the land is mine: for, ye are strangers and sojourners with me.

24 And, in all the land of your possession, ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And, if the man have none to redeem it, and himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

29 And, if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.

30 And, if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it, throughout all generations: it shall not go out in the jubilee.

32 But

22 *Ye shall sow the eighth year* — refers to the simple sabbath-year; and *ye shall eat of the fruit until the ninth year* — refers to when the Jubilee year followeth it. Therefore the addition made by the English translator, “yet eat,” is injudicious, being needless.

23 This refers to, and is the finishing of, the sub-

ject in ver. 17 or ver. 19. therefore ver. 20, 21, and 22, should be put in a parenthesis.

24 is an introduction to what follows.

25 and 26 state the cases by whom the redemption is to be performed; therefore the sentence must remain in suspense till v. 27, which informs us in what manner it is to be done in either of these cases.

32 But the cities of the Levites, touching the houses of the cities of their possession, the Levites shall retain an everlasting right of redemption.

38 ——— to give you the land of Canaan, that I may be your God.

39 ———; thou shalt not serve thyself with him, with the service of a bond-servant.

44 But thy bondman and thy bondwoman, which thou shalt have of the heathen which are round about you; such bondman and bondmaid that ye buy of them;

45 As also of the children of the strangers that sojourn among you, and of their families that are with you, which they begat in your land, such as you buy of them ye shall have for a possession.

46 And ye shall keep them for an inheritance for your children after you, &c. ———; ye shall serve yourselves with them for ever; &c.

32 Notwithstanding, the cities of the Levites, and the houses of the cities of their possession may the Levites redeem at any time.

34 But the field of the suburbs of their cities may not be sold: for, it is their perpetual possession.

38 I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 And, if thy brother, that dwelleth by thee, be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant.

44 Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever; but, over your brethren, the children of Israel, ye shall not rule one over another with rigour.

48 After

34 It appears, by this verse, as if the Levites had no power to sell any field of their suburbs, which is contrary to reason and to every thing that has been said before: for, they are rather privileged in the disposal of their land, and by this they would be restricted more than the Israelites. But, to understand this verse properly, we must have a reference to what we find expressed in chap. xxvii. ver. 20, viz. ——— that, when a man sanctifieth his field, and redeems it not from the hand of the treasurer, and

“ the treasurer sells it to another man, in such case, when the field is returned in the jubilee-year, it doth not return to its first owner, but remains in the possession of the priest, like a devoted field, and the possession thereof shall be the priest's.” — Now this verse serves to tell us, that the field of a Levite is exempt from this law; and what is here said, *may not be sold*, means by the treasurer, not by himself.

48 After he is sold, he *shall retain a right of redemption*; one of his brethren shall, &c.

50 Then he shall, &c.—— and the money of his *purchase, that he shall return*, shall be by number of years, &c.

53 As a yearly hired servant shall he be with him; he shall not rule with rigour over him, &c.

54 And, if he be not redeemed *by these means*, then he shall go out, &c.

48 After that he is sold, he may be redeemed again: one of his brethren may redeem him.

50 And he shall reckon, with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

53 And as a yearly hired servant shall he be with him; and the other shall not rule with rigour over him in thy sight.

54 And, if he be not redeemed in years, then he shall go out in the year of jubilee, both he and his children with him.

54 "In these years:" *years* is improperly added by the English translator; for, it means, by any of the above cases stated.

## C H A P. XXVI.

1 YE shall not make *yourselves* idols, nor *set yourselves up* a graven or standing image; neither shall ye make a *perement of painted stone* in your land, to bow down on it, &c.

17 And I will *pour out my wrath* on you, and ye shall be *smitten* before, &c.——: and they that hate you shall *rule* over you, &c.

## C H A P. XXVI.

1 YE shall make you no idols, nor graven image, neither rear you up a standing image; neither shall ye set up any image of stone in your land, to bow down unto it: for, I am the Lord your God.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you: and ye shall flee when none pursueth you.

34 Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies land: even then shall the land rest, and enjoy her sabbaths.

35 —, it shall rest; *what* it did not rest in your sabbath when ye dwelt therein.

40 Then they shall confess, &c.

41 —, or that then their uncircumcised hearts be humbled, and that then they shall have received the punishment for their iniquity.

43 Even the land *that has been* left of them, and that *batb* enjoyed her sabbath while she lay desolate without them; they having accepted the punishment of their iniquity, &c.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths when ye dwelt upon it.

40 If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me:

41 And that also I have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgements, and because their soul abhorred my statutes.

#### OBSERVATIONS ON CHAP. XXVI.

The Hebrew word *np*, rendered *contrary* in ver. 21, 23, 24, 27, and 28, means *chance*; and the signification is, that, if you attribute any of these troubles to chance, or to the ruling of the planets, and not to the hand of Providence, (which notion will hinder you from making a close scrutiny into your actions, to know in what you have offended the Deity,) in such case he will bring more and heavier troubles upon you, to open your eyes, that ye may perceive it is the hand of God that smites you; but, if you will obstinately continue to attribute them to *chance*, he will increase your troubles, and so on: — for, the number seven, in ver. 21, 24, and 28, doth not mean exactly, but a plurality of times.

43 The English translation, I think, must be erroneous in this verse; for, how can Scripture say that

the land shall be forsaken of them, after saying that he will remember the covenant, and that they had made a confession of their sins, as in ver. 40, and after declaring in ver. 41 that they have received their punishment? But this verse must be connected with the last words of the preceding one, and *I will remember the land*. Then this verse begins, *even the land that has been forsaken*, &c. rendering all the verbs in it in the preterit, instead of the future, which is nothing extraordinary in Hebrew. Besides, according to the English translation, this verse would only repeat again what has been said in ver. 34.

Note. I make no doubt but that all the commandments in the last chapter, even in this whole book, are part of, and belonging to, the covenant mentioned in Exodus, chap. xxiv. ver. 8, and ch. xxxiv. ver. 27, and this chapter contains the conditions of the covenant.

## C H A P. XXVII.

2 —, **W**HEN a man shall make a singular vow of the estimation of persons unto the Lord ;

3 Then the estimation shall be (as follows.) The male, from twenty years old, and unto sixty years old, the estimation shall be fifty shekels, &c.

8 —, then the priest shall make him stand before himself, &c.

12 — good or bad : according to the valuation of the priest, so it shall be.

18 — according to the years still remaining unto the year of the jubilee, and the overplus of the estimation shall be deducted.

## C H A P. XXVII.

2 **S**PEAK unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord, by thy estimation.

3 And thy estimation shall be, of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

8 But, if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him ; according to his ability that vowed shall the priest value him.

12 And the priest shall value it, whether it be good or bad : as thou valuest it, who art the priest, so shall it be.

18 But, if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain even unto the year of the jubilee, and it shall be abated in thy estimation.

X

20 And

## OBSERVATIONS ON CHAP. XXVII.

Note. The Hebrew substantive, *תָּו*, estimation, or value, is never found in Scripture but with the pronoun of the second person joined to it, and which is an expletive having no use but to distinguish it from the meaning of an ordinance, or laying in order. Therefore that in ver. 2, the first in ver. 3, the first in ver. 6, and ver. 12, the additional pronoun is an expletive, being in the regimen, meaning the valuation of, which in Hebrew can never subsist when a noun hath an affixed pronoun joined to it ; also in ver. 20, having the article *הַ*, the, before it, which also doth not admit a pronoun : but the second in ver. 3 and in ver. 6, also in ver. 4, 7, 8, 13, 15, 16, 18, 19, and twice in ver. 27, may be rendered indifferently the or thy valuation.

8 The verb *תָּוַתּוּ* is in the 5th conjugation, from the radix *תָּו*, to stand ; so that this means, that he made him to stand. And the antecedent to this pronoun, in the third person, must be, the priest : a similar expression occurs in this book, chap. xiv. ver. 26.

10 *Alter it* — means from an ox to a sheep, or vice versa. *Change it* — means from one ox to another, or from one sheep to another.

18 This verse, as it is translated, expresses the contrary to that which should be understood from it. For, it appears as if the years that are to come should be deducted from the whole valuation, as the pronoun *it shall be abated* must refer to the years that remain to the jubilee : and it is just the contrary, as that sum he is to pay ; but the residue, from that sum to the valuation, is what is to be deducted.

20 And, if he will not redeem the field, and *that* the field *has been sold to* another man, &c.

23 Then the priest shall reckon unto him the *proportion of the* estimation, &c.

20 And, if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation, in that day, as a holy thing unto the Lord.

20 This verb, *sold*, has no nominative; therefore it must be rendered impersonally, as that which stands before *redeem* cannot be understood as a nominative to this verb *sold*, because it is not in his power to sell it, the field having been transferred into the

hands of the treasurer of the sanctuary as soon as he sanctified it; and this means that the treasurer sells it. However, if the field belonged to a Levite, the treasurer has no power to sell it. Vide chap. xxv. ver. 34.

## T H E

## FOURTH BOOK OF MOSES,

## C A L L E D

## N U M B E R S.

This Book contains, first, the arranging of the Children of Israel into separate Camps, making four Divisions, every one of them abiding under its particular Banner; then, the final rearing of the Tabernacle, and the Dedication thereof; also, several occasional Commands, &c. But they are narrated promiscuously, without having any Regard to their regular Succession, which appears from the Dates annexed to them; for, the first Command, with which this Book begins, is dated the first Day of the second Month, in the second Year after their issuing out of Egypt; and the rearing up of the Tabernacle, which is narrated in Chap. VII. was on the first Day of the first Month in the same Year. Vide Exodus, Chap. XL. Ver. 17. And the occasional Command concerning the Passover, which must have been before the fourteenth Day of the first Month, is narrated in Chap. IX. However, I think that the Date, expressed to this first Command, referreth to the Arrangement of them into Camps, but not to the Numeration, which I apprehend was ascertained by the Number of Shekels that were taken from the People, by Moses's Orders, directly as he came finally down from the Mountain, the Amount of which agreeth exactly with the Numbers of the People in this Numeration in Chap. I. Ver. 46. Vide Exodus, Chap. XXXVIII. Ver. 25. But I suppose, that, for this Arrangement, it was farther required to take their Pedigree, and to separate them according to their Tribes; and, for that Purpose, Moses appointed twelve Princes regulate it, which required Time; and they did not make a Re-

turn of the same till the second Month of the second Year, neither was it requisite before the Tabernacle was erected. And, for a farther Proof of my Assertion, we find in Chap. VII. Ver. 2, that these Princes were appointed over the Numeration before the Dedication of the Tabernacle.

## THE NEW TRANSLATION.

## C H A P. I.

20 **A**ND the children of Reuben, Israel's first-born, *were* by their generations, &c.

## THE OLD TRANSLATION.

## C H A P. I.

20 **A**ND the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war.

## OBSERVATIONS ON CHAP. I. &amp; II.

No farther observations occur on chap. i. nor any

corrections or observations on chap. ii.

## C H A P. III.

31 —, **A**ND *the veil of the covering*, and all the service thereof.

## C H A P. III.

31 **A**ND their charge shall be the ark, and the table, and the candlestick, and the altars and the vessels

## OBSERVATIONS ON CHAP. III.

25 The tabernacle mentioned here means the ten curtains of fine linen; vide Exodus, chap. xxvi. ver. 1, and chap. xxxvi. ver. 8. and the tent the

eleven curtains of goats-hair; vide Exodus, chapter xxvi. verse 7.

31 *And the veil of the covering.* This is commonly expressed in Hebrew by מִזְבֵּחַ הַכֹּהֵן; and, though



32 —, shall be the chief over the chiefs of the Levites.

46 And, as for the redemption of the two hundred and threescore and thirteen, being the overplus of the first-born of the children of Israel above the Levites ;

sels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar, the son of Aaron, the priest, shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites.

though here it is only 7000, it means the same : vide observations on chap. xxxviii. ver. 14 and 21, of Genesis : for, it cannot mean the hanging, as in the present translation, as that was the charge of the children of Gershon, as in ver. 25.

39 Here appears a seeming contradiction : the total of the Levites expressed here is 22000 ; and, summing up the number of the particular families, we find them to be 22300, viz.

The families of Gershon	7500
of Kohath	8600
of Merari	6200
	<hr/>
	22300

But the rabbins tell us, from tradition, that the 300 could not serve to ransom the first-born of Israel, as they themselves were first-born.

## C H A P. IV.

6 — THE covering of badgers-skin, &c. —, and shall put the staves thereof in order.

7 —, and the rods, and the staves, of the covering : and the continual bread, &c.

## C H A P. IV.

6 AND shall put thereon the covering of badgers skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and

## OBSERVATIONS ON CHAP. IV.

4 About is here added, by the English translator, without any occasion.

7 Vide the observation on Exodus, chap. xxv. ver. 29.

18 *Cause ye not the tribe of the families of the Koathite to be cut off, from among the Levites.*

and the bowls, and covers to cover withal: and the continual bread shall be thereon.

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites.

6, 8, 10, 11, 12. *Badgers skins* are all singular: in Hebrew, *badger's skin*.

15 This seems to me to be rather a toleration than a perpetual order, on account of there being no priests at that time but Aaron and his two sons; for, his grand-children were not installed in the priesthood till the fortieth year, that Phineas and all his generation were preferred to the priesthood, (vide ch.

xxv. ver. 13,) which occasioned a great addition in the number of priests. Add to this, all Eleazar's and Ithamar's sons born in these forty years; and this was the cause of the toleration having ceased: as we see, in Deuteronomy, chap. xxxi. ver. 9, that Scripture styled the priests those that bore the ark of the covenant of the Lord.

## C H A P. V.

7 —: **A**ND he shall *restore* his trespasss *in its* principal, and add unto it, &c.

8 — — *unto whom* to *restore* the trespasss, *then* the trespasss, *that is* to be *restored* unto the Lord, *shall be the priests*, beside the ram of the atonement where-with he shall *make* an atonement for him.

## C H A P. V.

7 **T**HEN shall they confess their sin which they have done: and he shall recompense his trespasss with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

8 But, if the man have no kinsman to recompense the trespasss unto, let the trespasss be recompensed unto the Lord, even unto the priest: beside the ram of the atonement whereby an atonement shall be made for him.

10 —,

## OBSERVATIONS ON CHAP. V.

4 This commandment, most likely, was given a little while before the passover, to prepare the people for it; and I think that the rite of the red heifer, commanded in chapter xix. was given at the same time, and, in the regular order of events, it should be placed here, after ver. 4.

5 This command was delivered in Leviticus, ch.

v. ver. 21, and is repeated here to add the circumstance, that, in case the man died without leaving a lawful heir, in such case the restitution is to be made to the priest for the Lord.

8 This pronoun, *he*, refers to the priest mentioned in the last sentence; so that this verb is not put impersonally, as appears by the translation of the English Bible.

10 —, *the man that gives them unto the priest constitutes them his own.*

13 —, *and it be hid from the eyes of her husband, and that she hath been in private with the man, and she be defiled, and there be no evidence against her, neither had she been laid bold of and forced.*

21 —, *when the Lord shall have made thy thigh to fall and thy belly to swell.*

22 —, *and thy thigh to fall, &c.*

23 —, *and he shall blot them out into the bitter waters, &c.*

10 And every man's hallowed things shall be his : whatsoever any man giveth the priest, it shall be his.

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner.

21 Then the priest shall charge the woman with an oath of cursing ; and the priest shall say unto the woman, The Lord make thee a curse and an oath among the people, when the Lord doth make thy thigh to rot and thy belly to swell.

22 And this water, that causeth the curse, shall go into thy bowels, to make thy belly to swell and thy thigh to rot. And the woman shall say, amen, amen.

23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water.

25 But

10 This means, that every man's holy gifts, of whatever nature they be, shall be deemed his own property, for him to give them to what priest he pleaseth.

13 *נשאת* *וּב* means, that she was not laid bold of, and forced to the fact ; for, in such case, she was to be cleared. We find this phrase used in this sense in Deut. chap. xxii. ver. 28. *נשאת*, which is rendered there, " and laid bold of her, and lay with her," meaning that he forced her. But, according to the English translator, who renders it here, *neither she be taken with the manner*, it hath either no meaning at all, or at best is a repetition of what had been said, *and there be no evidence against her*. Therefore I think my correction to be the true meaning.

The nature of this law is, that, when a man suspects his wife of infidelity, he must first warn her before witnesses, injoining her not to be in private with the man he is jealous of ; and if, after that, he can produce witnesses that she entertained him in

private, but not in the fact, then this law is to take place.

24 This is not to be done till after the offering had been offered on the altar, as appears by ver. 26. But it is a constant method, in Scripture, to narrate the execution or performance of a command as soon as it is ordered, although other circumstances are to precede it. Vide Exodus, chap. xxxii. ver. 27, where Moses gives a command to the Levites in ver. 28, and the execution thereof is narrated, and leaves the finishing of his speech, begun in ver. 27, to ver. 29. But Scripture nevertheless leaves us in the dark as to what part of the service the offering should come in ; I conceive that it was to be performed after every thing was done except the blotting out the book into the water, to give her time to recollect herself, repenting of what she had done, and so confess her crime, that thereby that circumstance might be spared, it being deemed a very great offence to blot out the name of the Lord, unless by a particular command

25 *But first* the priest shall take the jealousy-offering, &c.

26 The priest shall *also* take an handful of the *meat-offering, being the favour thereof*, and burn it upon the altar, &c.

27 — and her belly shall swell, and her thigh shall *fall*; &c.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar.

26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And, when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell and her thigh shall rot: and the woman shall be a curse among her people.

mand from God. But this cannot be expressed by a translation, as it cannot be done without intermixing the verses.

31 By this it appears, that, when a man knows that his wife is not true to his bed, it is a sin for him to cohabit with her.

## C H A P. VI.

21 —, **S**O shall he do, *besides* the law of his separation.

## C H A P. VI.

21 **T**HIS is the law of the Nazarene who hath vowed, and of his offering unto the Lord for his separation, besides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

### OBSERVATIONS ON CHAP. VI.

2 *Shall separate themselves*: Hebrew, *shall act marvellously*; meaning thereby, that this is an extraor-

dinary exertion of his piety to debar himself of those things which men are so fond of.

3 *Liquor of grapes*: Hebrew, *solution of grapes*.

### OBSERVATIONS

## OBSERVATIONS ON CHAP. VII.

No corrections occur in this chapter.

3 This verse cannot be grammatically construed. In the first place, *חֲבִירִים* is in regimen, and may be rendered *cakes*, or young of a certain beast, and also *waggons*. If the first, *אֵר* must be another substantive in the genitive case, and so Aben Ezra understands it; and therefore he rendered it, six young heifers of a beast called *אֵר*, *sfab*, derived from *אֵר*, which Jonathan, in his Chaldean version, Isaiah lxvi. v. 20, renders *חֲבִירִים*, signifying a sort of ewes, or she-

goats, fit for burden or to ride upon; but, according to the translation of the English Bible, which is authorised by the Chaldean version of Onkelos, as also by the tradition of the rabbins, and by other expositors, who all render it *covered waggons*, *אֵר* must be an adjective, and ought to be in the plural number, to agree with *waggons*. I cannot, however, help observing the inadvertency of commentators; for, Aben Ezra himself renders this word, in Isaiah, *covered carriages*.

## C H A P. VIII.

15 —: **A**ND, after that thou shalt have cleansed them, and have offered them for an offering.

## C H A P. VIII.

15 **A**ND, after that, shall the Levites go in, to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

24 This it is that belongeth unto the Levites: from twenty and five years old, and upward, they shall go in to wait upon the service of the tabernacle of the congregation.

## OBSERVATIONS ON CHAP. VIII.

8 Scripture doth not mention what is to be done with the first bull expressed in this verse, though it may be conjectured to be a burnt-offering, by the meat-offering being annexed to it, which no other offering requireth; and it is found so explained in the execution thereof, in ver. 12.

10 The children of Israel shall put their hands, &c. must mean their delegates, perhaps some of the elders.

24 This seems to be contradictory to what is said in chap. iv. concerning the age at which the Levites were to be entered to do service; here it is said to be at twenty-five years old, and in chap. iv. at thirty;

which the expositors endeavour to reconcile by telling us, that at twenty-five they were admitted only to initiate them in their several functions; but were not finally introduced among their brethren, to do actual service, till they were thirty years of age as in chap. iv. ver. 3. But I understand that there were two kinds of services appointed for the Levites at two different periods. The first was at the time they were substituted for the first-born, which was that in c. iv. before the rebellion of Korah, as appears from chap. xvi. ver. 8 and 9. by which they were only to take down and set up the tabernacle, and bear the vessels, &c. for which they had a sufficient number, even taking them from thirty years old. And the second service was after that rebellion, when another

ther charge was laid upon them, as it plainly appears in chap. xviii. ver. 2 and 3, &c. by which they were to stand guard, that no stranger might come near the tabernacle; which if they neglected, the punishment of such transgression should not be upon such stranger, but on the Levites; and, as this required an extraordinary number of Levites, they

were admitted at twenty-five years old. And v. 19 indicates that it refers to that, as it is there said, that he appointed the Levites to make an atonement for the children of Israel when they come near unto the sanctuary. And the expression, that there may be no plague, &c. seems to allude to the plague that happened as expressed in chap. xvii. ver. 15.

## C H A P. IX.

19 **F**OR, when the cloud *made a stay* upon the tabernacle *for* many days, then, &c.

21 — : *or a day and a night, whenever the cloud went up, they journeyed.*

22 Or two days, or a month, or a year, *as long as the cloud made a stay upon the tabernacle, by lodging thereon, the children of Israel, &c. — : and, when it rose up, they journeyed.*

## C H A P. IX.

19 **A**ND, when the cloud tarried long upon the tabernacle many days; then the children of Israel kept the charge of the Lord, and journeyed not.

21 And so it was, when the cloud abode from the even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or, whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but, when it was taken up, they journeyed.

## OBSERVATIONS ON CHAP. IX.

3, 5, and 11. *At even*—should be, *between the evenings*. Vide observations on Exodus, chap. xii. ver. 6.

7 *Are we kept back?* Hebrew: Shall we be deficient in not offering the offering of the Lord? &c.

21 I was obliged to correct this translation, as they never set out on their journey at night, as appears from chap. x. ver. 34.

## C H A P. X.

2 — : **T**HOU shalt make them polished smooth, &c.

29 Now Moses had said unto Hobab, the son of Reuel, the Midianite, &c.

31 — : for, thou *didst* know our encampment in the wilderness, and *hast been as it were* eyes unto us.

36 And, when it rested, he said, Give the many thousands of Israel rest, O Lord.

## C H A P. X.

2 **M**AKE thee two trumpets of silver; of an whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

29 And Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for, the Lord hath spoken good concerning Israel.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

36 And, when it rested, he said, Return, O Lord, unto the many thousands of Israel.

## OBSERVATIONS ON CHAP. X.

5 *Alarm.* The Hebrew expression signifies a sound like crying or exclaiming.

29 This invitation, in the regular order of events, should be placed before ver. 11, for which reason I have put this verb in the preterpluperfect tense. And this Hobab is Jethro, mentioned in Exodus, chapter xviii. — and that narrative should have been placed here. — And *instead of eyes* — alludes to the advice he gave Moses of appointing proper judges to assist him in the management of his government, as in Exodus, all which must have happened at this period; for, it could not have been before the law was given. — I cannot conceive what reason could have induced the English translator to call Hobab's father Raguel, when every where else he calls him Reuel.

36 This verb, *נָשָׁב*, grammatically, is the imperative mood of the verb *שָׁב*, to return, and so Onkelos renders it: though I think it makes here no good sense, for, the Lord had not forsaken them. But I have observed before, that Scripture often useth one conjugation for another, so that this may be derived from *שָׁב*, to sit still; — for, we find it so used in Isaiah, chap. xiii. ver. 15, though rendered there in *returning* and *rest*, but by me *with ease* and *quietness*, which appears to be the meaning, as well by the second verb in that sentence being *rest*, as by the context. And, though Jonathan in his Chaldean version there follows Onkelos's version here, nevertheless, almost every expositor and grammarian renders it as I have done.

## C H A P. XL

18 —, *PREPARE* yourselves for tomorrow, and ye shall eat flesh; &c.

22 *Can there be* flocks and herds slain for them *that will* suffice them? *were* all the fish of the sea gathered together for them, *would it* suffice them?

24 —, and gathered seventy men of the elders of the people, &c.

27 And *the* young man ran and told Moses, and said, &c.

28 — *Moses's minister* from his youth answered and said, My lord Moses, *destroy* them.

29 And Moses said unto him, *Art thou jealous* for my sake, &c.

## C H A P. XI.

18 *A*ND say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: for, ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for, it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

24 And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that

## OBSERVATIONS ON CHAP. XI.

5 *Frailty*. Hebrew: *for nothing, or very cheap*.

16 Here God answers Moses's objection of not being able to bear the government of the people by himself. And *officers over them*: this doth not mean common or ordinary officers, but such men as were respected for their abilities and age.

18 Here he answers the complaint of the people.

24 The article *the*, added by the English translator, is superfluous and improper; for, the Lord did not nominate them, but they were chosen by Moses; neither is it expressed in the Hebrew text.

25 "And did not cease." The grammatical meaning of this word is, "and they did not conti-

ue," though Onkelos renders it like the English translator, meaning, that they continued prophesying ever since.

26 These two men were excluded from the assembly of elders; for Moses, to prevent jealousy, chose six out of every tribe, which amounted to seventy-two: and, as he wanted only seventy, two of them were excluded by lot; and that is the meaning of the expression, *And they were among them that were written*.

27 This means one of Moses's servants, which are commonly called lads or young men in Scripture; and the article *the* is expressed in the Hebrew text, which the English translator often suppresses or adds at his own discretion.



31 — which snatched quails from the sea, and left them over the camp, &c.

that the Lord would put his spirit upon them.

31 And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side and as it were a day's journey on the other side, round about the camp, and as it were two cubits high, upon the face of the earth.

31 *Snatched.* The Hebrew expression is *uza*, derived from *uza*, to shear, cut off, or clip.

32 *Ten homer.* Each HOMER is ten ephas, and an epha contains ten omer. Vide Ezekiel, ch.

xlv. ver. 11, and Exodus, chap. xvi. ver. 36. And this is about nine hundred bushels; but the Hebrew expression may also mean *ten heaps*, which I deem to be the literal sense.

## C H A P. XII.

6 — : IF there be any among you that is a prophet, I, the Lord, will make, &c.

## C H A P. XII.

6 AND he said: Hear now my words: if there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream.

## OBSERVATIONS ON CHAP. XII.

1 It seems that there is an ellipsis in this text of the words and put away, after the expression *whom he had*

*married*; for, there could be no crime in having married her, so that their slander was for his putting her away.

## C H A P. XIII.

3 **A**ND Moses, *with the Lord's permission*, sent them, &c.  
 — all of *them were eminent men*; they were heads of the children of Israel.

17 —, get ye up this way, *by the south*, and go up unto the mountain.

## C H A P. XIII.

3 **A**ND Moses, by the commandment of the Lord, sent them from the wilderness of Paran: all those men were heads of the children of Israel.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get ye up this way, southward, and go up into the mountain.

## OBSERVATIONS ON CHAP. XIII.

Although here it seems as if God had commanded Moses to send men to spy the land, it means only that God consented to their proposal, as appears in the repetition of this narrative in Deuteronomy, ch. i. ver. 22. and for this reason I corrected the expression of the English translator, in ver. 3, from *by*

*the commandment of the Lord*, into *with the Lord's permission*, to solve a glaring contradiction in the two passages.

17 This way, *by the south*, means, *by the south* of the land of Canaan. But the English translator rendereth this expression contrary to the fact; for, they were to go up *northward*, and not *southward*, as appeareth by ver. 22.

## C H A P. XIV.

12 **I** WILL smite them with the pestilence, and *destroy* them, &c.

14 *Then they will say concerning the inhabitants of this land*: for, they have

## C H A P. XIV.

12 **I** WILL smite them with the pestilence, and disinheret them, and will make of thee a greater nation and mightier than they.

14 And they will tell it to the inhabitants of this land; for, they have heard

## OBSERVATIONS ON CHAP. XIV.

12 *Destroy them*. The Hebrew expression is, *I will dispossess them*, which I think here means — *to extirpate them*.

13 *Shall bear it* — means, their total destruction.

14 Scripture doth not mention here what it is they will say concerning them, but it referreth to the

speech in v. 16, which they would make jointly with all the other nations that have heard the Lord's report; but here follows a farther narrative of what came to their knowledge of God's wonderful works in their favour.

*They have heard* — alludes to the Egyptians. *Eye to eye* — refers to the *Shechina*. Vide observations on Isaiah, chap. lii. v. 8.

heard that thou, O Lord, art among this people; unto whom thou, O Lord, makest thy appearance eye to eye, and over whom thy cloud abideth, and before whom thou goest by day in a pillar of cloud, and in a pillar of fire by night.

17 —, let the power of the Lord be exalted, &c.

21 However, as I live, and as the whole earth is filled with the glory of the Lord;

22 That all the men who have seen my glory.

32 But, as for you, your carcases shall fall in this wilderness.

heard that thou, Lord, art among this people; that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

21 But, as truly as I live, all the earth shall be filled with the glory of the Lord.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice.

32 But, as for you, your carcases they shall fall in this wilderness.

16 This speech they would make in conjunction with the Egyptians, as explained in ver. 14.

17 *Be exalted* — means, that his attribute of mercy may prevail over his attribute of strict justice; as it might be said, speaking of men, that he is mighty, who can subdue his passion or anger.

18 This is understood as an act of mercy; meaning, that, through God's great mercies, their punishment might be deferred, to be executed on them by degrees in succeeding ages, in order to prevent a total extermination. Vide observations on Exodus, chap. xx. ver. 5.

19 *Pardon* generally means, in Scripture, to postpone the punishment, as appears by ver. 20.

20 It appears, by the oath in the next verse, that this means only that he will spare them from utter destruction.

29 By this it appears, that the Levites were not included in this sentence; for, they were not numbered from twenty years old and upwards.

32 This pronoun, *they*, is very improper here; and I am almost inclined to believe it to be an error of the press.

45 *Discomfited them*. The Hebrew expression means, *and beat them small*.

## C H A P. XV.

18 —, *O*N your entering into the land whither I bring you.

22 —, and not observed *any one* of all these commandments, &c.

23 — commanded you by the hand of Moses; from the day that the Lord commanded *them*, and *thenceforwards* *throughout* your generations.

24 —, *that*, if it be committed by ignorance, *and it be hid from the eyes* of the congregation, *then* all the congregation, &c.

25 —, for, it *was an error*, and they *have brought* their offering made by fire unto the Lord, and their sin-offering before the Lord, for their *error*.

## C H A P. XV.

18 *S*PEAK unto the children of Israel, and say unto them, When ye come into the land whither I bring you.

22 And, if ye have erred, and not observed all these commandments which the Lord hath spoken unto Moses;

23 Even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations;

24 Then it shall be, if ought be committed by ignorance, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the Lord, with his meat-offering and his drink-offering, according to the manner, and one kid of the goats for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for, it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin-offering before the Lord, for their ignorance.

30 But

## OBSERVATIONS ON CHAP. XV.

כִּי תָבוֹאוּ, *when ye be come*, means, after they should be settled in it.

כִּי תָבוֹאוּ, rendered *when ye come*, means, immediately after their entering into it. I do not know whether the small difference the English translator makes of leaving out *be*, in the second expression, is sufficient to make that distinction; for which reason I have corrected it, my translation being more literal.

24. This case has been stated in Leviticus, chap. iv. but is here repeated to add the circumstance of a burnt-offering, there omitted; for, (as I have frequently observed,) it is usual, in Scripture, to explain in one place what is left out in another.

23 I understand, from the English translation, as if God continually commanded Moses through their generations.

25 *And they have offered*. This is no fresh command, but a reason why their sin should be forgiven.

30 But the soul that doeth it with a high hand, - &c. the same blasphemeth against the Lord; &c.

38 —, and that they put, upon the fringe of the border, a thread of blue.

30 But the soul that doeth ought presumptuously, (whether he be born in the land, or a stranger,) the same reproacheth the Lord: and that soul shall be cut off from among his people.

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations; and that they put upon their borders a ribband of blue.

30 This pronoun, *it*, means the same sin before expressed, which (by the expression, *the same blasphemeth*, &c. I understand to be idolatry; and therefore the addition, *ought*, in the English translation, is quite erroneous.

31 *That soul shall*, &c. This means when there is no evidence of his having committed that sin; for, if it was proved upon him, he was to be stoned to death.

33 The people must have known that gathering

of sticks on a sabbath-day was a capital crime, for otherwise they would not have apprehended him, though we cannot find it mentioned in the Pentateuch; so that Moses must have taught it them. — And, if it be included in the general charge, *Thou shalt do no manner of work*, he must have taught them what is called so; for, if not, any other indifferent action might also be so called: and this is what the Jews call *oral law*.

## C H A P. XVI.

1 AND Korah, the son of Izhar, &c. took a resolution.

## C H A P. XVI.

1 NOW Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

Z

2 And

## OBSERVATIONS ON CHAP. XVI.

The commotion of Korah, related in this chapter, happened, as far as I can judge, long before the tabernacle was built, and even before the right incense, which was ordered in Exodus, chap. xxx. ver. 34, was made. This I infer, first, from Moses's telling Aaron, in ver. 46, *and put on incense*, and not *the incense*, which implies any, and not the particular one made on purpose. Secondly, his bidding him

go into the midst of the congregation, when that incense was to be offered only upon the golden altar; vide Exodus, chap. xxx. which induces me to think that there was no golden altar as yet. Therefore it appears to me, that, when Moses came down from the mountain finally, he ordered the making of the tabernacle, and ascertained the number of the people by the half-shekel a-head; then he appointed the rulers to take down their pedigrees; at the same time he ordered to take down the number of the Levites, and of the first-

2 And they rose up before Moses, and two hundred and fifty men of the children of Israel, *who were* princes of the assembly, &c.

5 —, even to-morrow the Lord will shew who *is* his, and *him that is* holy *he* will cause to come near unto him, and *whom he shall choose*, &c.

11 —, and all thy company, *that are assembled together, are assembled against* the Lord: *for, what have ye to do with Aaron*, &c.

34 —, fled at the report of them:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown.

5 And he spake unto Korah, and unto all his company, saying, Even to-morrow the Lord will shew who are his, and who is holy: and will cause him to come near unto him; even him, whom he hath chosen, will he cause to come near unto him.

11 For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

34 And all Israel, that were round about them, fled at the cry of them: for, they said, Lest the earth swallow us up also.

37 —

first-born of Israel, whom he discharged from their duty of executing the Lord's service for the people, and chose the Levites in their stead; and appointed governors over their three families. — It is said, by the rabbins, from tradition, that this gave rise to Korah's displeasure, namely, for his appointing Elizaphan, the son of Uziel, the chief over the family of the Kohathite, as in chap. iii. ver. 30, which he thought belonged to him, being the son of Izhar, second son of Kohath, whereas Elizaphan was the son of Kohath's fourth son, as appears in Exodus, chap. vi. ver. 18. and therefore he accused Moses of partiality in his disposition of the offices, pretending that he could not have been commanded by God to do so, and therefore would not abide by it, but would dispute even the priesthood with Aaron: and, in order to get a strong party on his side, he also disputed the exchange of the Levites for the first-born, by which means the first-born sided with him. And it is not unlikely but that these two hundred and fifty men were delegated from the whole body of the first-born; and we may also suppose, that it was that congregation that murmured against Moses and Aaron in ver. 41, and that suffered by the plague mentioned in chap. xvii. ver. 14. And the place where these 250 men offered their incense, perhaps, was near Moses's tent, which, in Exodus, ch. xxxiii. ver. 7, is called *the tabernacle of the congrega-*

*tion*, where there might be a temporary altar.

1 The Hebrew text doth not mention what he took, and I do not think the English translator justified in adding *men*; for, he did not raise men to fight with Moses, but demanded a farther proof that he had made this distribution of officers by God's order. *Onkelos* renders it, that he took a resolution to dispute with Moses; and *Rasbi* brings an instance of this verb having that meaning, from an expression in Job, chap. v. ver. 12, viz. *מה יקור לבן, where doth thy heart carry thee?*

Note. *Sons of Reuben*—refers to Eliab and Peleth.

11 Under the word *התקבצו*, *who were assembled*, there must be another, *התקבצו*, *were assembled*, understood, as in my translation; for, otherwise, the sentence is not complete.

13 *To kill us in the wilderness*. If this means the Lord's sentence against the people for their murmuring on account of the report of the spies, it will carry this event to a posterior date, and all my conjectures in the first observation would fall to the ground; but I do not think it means that, for the reasons alleged. And this narrative being postponed, I imagine, was because it is of a private nature, and not belonging to the history of the whole nation.

14 *Wilt thou put out, &c.* I think this is a figurative expression, meaning, *wilt thou delude these men, that they may not see through thy schemes.*

37 ——— out of the burning, and tell him thus: Scatter thou the fire, &c.

37 Speak unto Eleazar, the son of Aaron, the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for, they are hal-  
lowed.

36 In the Hebrew Bible, here begins chap. xvii.

37 *And scatter thou* — means the words that he should tell Eleazar; for, it is not to be supposed that God would bid Moses to do it himself.

40 *To him*—may refer to Korah, meaning against him, or concerning Korah, that he should be de-

stroyed; or to Aaron, meaning that nobody should come to do service but his seed; also to the people, meaning as the Lord had warned them.

48 *And he stood, &c.* This expression must be understood figuratively, that he stood like a wall, or partition, to stop the plague from spreading any farther.

## C H A P. XVII.

2 —, **A**ND take of them a rod of each family from every one of their princes, according to the house of their fathers, twelve rods; every man's name shalt thou write upon his rod.

3 And Aaron's name shalt thou write upon the rod of Levy; for, *there shall* be one rod a-head for the house of their fathers.

4 —, where I do meet with you.

5 — that the man whom I shall choose, his rod shall blossom, &c.

## C H A P. XVII.

2 **S**PEAK unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for, one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation, before the testimony, where I will meet with you.

5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me

Z 2

## OBSERVATIONS ON CHAP. XVII.

This is not a promise of God's meeting with him on this occasion, as is understood from the

English translation: but, although the verb is in the future tense, the meaning is, "where I generally meet with you."

7 —, in the tabernacle of *the testimony*.

8 — into the tabernacle of *the testimony*; and, behold, Aaron's rod, for the house of Levy, *blossomed*, and brought forth *a blossom*, and *pointed the fruit*, and the almonds *were ripened*.

10 —; *that* their murmurings *against me may have an end*, and that they die not.

13 —: *have we made an end of dying?*

me the murmurings of the children of Israel whereby they murmur against you.

7 And Moses laid up the rods before the Lord, in the tabernacle of witness.

8 And it came to pass, that, on the morrow, Moses went into the tabernacle of witness: and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

10 And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

13 Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?

7 *Of the testimony.* The place where the ark was kept is called so, because of the tables it contained.

8 *Blossomed:* Hebrew, פרח. The translator of the English Bible hath rendered, in ver. 5, פרח shall blossom. פרח means the pointing of the fruit after the blossom has dropped; the verb נפל means to ripen. We have a remarkable verse in Isaiah, chap. xviii. ver. 5, which plainly shews the mean-

ing of all these expressions: פרח נפל ונמר נמר, *when the blossom is perfect, and the ripening four grapes shall be the bud thereof*, meaning, of its fruit. — Note, פ and פך are synonymous. Vide observations on Isaiah.

13 This means, "Have we ceased dying, that you contrive new methods of putting us to death?"

## C H A P. XVIII.

2 — **B**EFORE the tabernacle of *the testimony*.

## C H A P. XVIII.

2 **A**ND thy brethren also of the tribe of Levi, the tribe of thy father,

### OBSERVATIONS ON CHAP. XVIII.

2 Here it plainly appears, that Aaron is ordered, on this occasion, to join the Levites to the priests in

the charge of keeping or guarding the tabernacle, that no stranger may come near it.



8 —; unto thee I have given them by appointment, and to thy sons.

9 —: every oblation of theirs; (*namely,*) every meat-offering, &c.

11 This is *also* thine, &c.

16 And those that are to be redeemed, (*of the men,*) thou shalt redeem *them of one month old* for the estimation of five shekels of silver, according to the shekel of the sanctuary, &c.

19 —: it is a settled covenant for ever before the Lord, &c.

father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou, and thy sons with thee, shall minister before the tabernacle of witness.

8 And the Lord spake unto Aaron: Behold, I also have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things reserved from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.

11 And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters, with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

16 And those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

19 All the heave-offerings, of the holy things, which the children of Israel

3 *Nor you also*—means, if the priests should suffer them to perform any of their duty.

8 The verb, *now*, means *to appoint*, as well as *to anoint*. Vide observations on Leviticus, chap. vii. ver. 35.

9 The several offerings here mentioned are only the particulars of the general word, *their oblations*.

11 Unless this conjunction, *and*, be rendered *also*, it would seem to exclude what is mentioned in ver. 9.

13 *And*—is here very injudiciously introduced by the English translator, in the beginning of this text, it being quite needless.

16 This addition (*of the men*) I think necessary; for, otherwise, as the unclean beasts are last mentioned in the preceding text, it might be construed that what this verse says, *those that are to be redeemed*, &c. referred to the unclean beasts.

19 Vide observations on Leviticus, ch. ii. v. 13.

21 —, *being the price of their service which they serve, &c.*

22 *So the children of Israel shall not henceforth come nigh the, &c.*

23 *For, the Levite shall do the service, &c.*

24 —, *I have given to the Levites for an inheritance: therefore I have said, in regard of them, &c.*

29 *Out of all your gifts ye shall offer the whole heave-offering of the Lord, &c.*

31 *And ye shall eat it any where, ye and your households; for, it is your salary, the price of your service, &c.*

32 *So shall ye bear no sin concerning it, when ye have heaved of it the best thereof; neither shall ye profane the holy things, &c.*

rael offer unto the Lord, have I given thee, and thy sons, and thy daughters, with thee, by a statute for ever: it is a covenant of salt for ever, before the Lord, unto thee and to thy seed with thee.

21 And, behold, I have given the children of Levi all the tenth of Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever, throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

29 Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, even the hallowed part thereof out of it.

31 And ye shall eat it in every place, ye and your households; for, it is your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

29 *The whole, and not every; for, there is but one heave-offering that the Levite is obliged to give.*

31 *It would be a hard task for him, if he were obliged to eat it in every place,*

32 *Pollute is wrong: for, that means for an unclean person to eat it, though a priest; and is expressed by another verb in Hebrew, and is forbidden elsewhere; but the verb here used signifies*

to profane, meaning to suffer any one to eat it except he be a priest, which will be prevented by giving it directly to the priest.

## C H A P. XIX.

4 —, **A**ND sprinkle of her blood *towards the front* of the tabernacle, &c.

12 He, *that* shall purify himself with it on the third day and on the seventh day, shall be clean: but, if he purify not himself *on* the third day *and on* the seventh day, he shall not be clean.

17 —, and *living* water shall be put thereto in a vessel.

19 —, and, *when* he shall have purified him on the seventh day, he shall wash his clothes, &c.

## C H A P. XIX.

4 **A**ND Eleazar, the priest, shall take of her blood with his finger, and sprinkle of her blood, directly before the tabernacle of the congregation, seven times.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but, if he purify not himself the third day, then the seventh day he shall not be clean.

17 And, for an unclean person, they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel.

19 And the clean person shall sprinkle on the unclean on the third day and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

## OBSERVATIONS ON CHAP. XIX.

This ordinance, in regard to the order of events, properly comes in after ver. 4 in chap. v. as far as I can judge. Vide observations on it.

2 *Without spot.* This means that she be all over perfectly red, without a spot of any other colour.

4 This service was performed without the camp, so that it was not possible to sprinkle it directly before the tabernacle, as the English translator renders it.

12 By the English translation of this verse it appears, that, if he purify himself on the third day only, he becomes clean on the seventh day without any

further purification, which is contrary to the meaning of the text; for, he must purify himself again on the seventh day, as is plainly expressed in ver. 19.

13 *Defileth the tabernacle.* This means, if he entereth into it being unclean.

14 The preceding verse treats of becoming defiled by touching the dead, although in the open air; but this refers to being under the same roof with the dead, although he has not touched it.

19 The latter part of this verse refers to the clean person that has sprinkled over the unclean, otherwise it would be a repetition; therefore *himself*, as the English translator renders it, is quite erroneous.

20 *This*

20 This means if he entereth the sanctuary, as in ver. 13, which refers to the tabernacle, and this to the temple which Solomon was to build.

Note. This is the water of purifying, mentioned in chap. viii. ver. 17.

## C H A P. XX.

1 **NOW** came the children of Israel, &c.

4 And *wherefore* have ye brought the congregation of the Lord unto this, &c.

19 —,) go through *with my company*.

## C H A P. XX.

1 **T**HEN came the children of Israel, even the whole congregation, into the desert of Zin, in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.

4 And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

19 And the children of Israel said unto him, We will go by the highway: and, if I and my cattle drink of thy water, then I will pay for it: I will only (without doing any thing else) go through on my feet.

## OBSERVATIONS ON CHAP. XX.

1 This conjunction, *then*, as the English translator has rendered it, I think implies as if it was connected with the last event, which is not the case; — for, it was many years afterwards. And this must

have been the fortieth year after their coming out of Egypt, as may be seen by the death of Miriam and Aaron, related in this chapter: for which reason, I have rendered it *now*.

4 The Hebrew verb means *brought*, not *brought up*.

## C H A P. XXI.

2 —, **T**HEN I will devote their cities,

## C H A P. XXI.

2 **A**ND Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people unto my hand,

3 --- : and they utterly destroyed them, and *devoted* their cities, &c.

4 --- : and the soul of the people *fainted* by the way.

12 ---, and pitched by the brook of Zared.

13 From thence they removed, and pitched on *this* side of Arnon.

30 And, *as we* shot at them, Heshbon perished even unto Dibon, &c.

(It may be otherwise rendered :)

— And *their dominion*, even *that* of Heshbon perished *as far* as Dibon ; and we laid them waste even unto Nophah, which reacheth unto Medebah.

hand, then I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites : and they utterly destroyed their cities : and he called the name of the place Hormah.

4 And they journeyed from mount Hor, by the way of the Red Sea, to compass the land of Edom : and the soul of the people was much discouraged because of the way.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites : for, Arnon is the border of Moab, between Moab and the Amorites.

30 We have shot at them : Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

## OBSERVATIONS ON CHAP. XXI.

2 I do not think that *destroying* their cities can be the meaning of their vow ; but the Hebrew word here used also means to *devote* or consecrate unto the Lord.

4 The Hebrew word here used, *נפשו*, meaneth, *to be straitened, or shrunk* ; therefore I think *that was grieved or fainted by the way*, much properer than *discouraged*.

8 It must be supposed, that, at the same time that God prescribed a remedy for those that had been bitten, he also removed the serpent, though it be not mentioned in Scripture ; but how, or by what influence, the looking up to the brazen serpent effected a cure, I do not pretend to guess, but that so was God's pleasure. *Shall live—means, shall be cured*.

13 The English translator is wrong in rendering it *on the other side* of Arnon, when, in the same verse, it is expressed that Arnon was the border of Moab, and we do not find that they ever entered into the land of Moab. — However, I must observe that the Hebrew word *זרע* means either *this side* or *the other side* of a river ; but *זרע*, as we have it

here, determines the meaning to be *this side*, except when followed by *and forward*. Vide next chapter, ver. 1, English translation, and chap. xxxii. ver. 19 and 32. But I fancy he was misled by the Vulgate.

14 } I do not pretend to correct, for I own I do  
15 } not understand the passage. The English translator followeth Orkelos, though it seems to me rather an allegorical explanation than a literal version : but a translator must lay something, though that doth not determine it to be the true meaning — *two* commonly means the *delicacy of a hill* in Scripture.

All, from ver. 10 to ver. 21, seems to be a description of their marches after the skirmish with Arad, which are more particularly described in chap. xxxiii. Aben Ezra very ingeniously endeavours to reconcile them, although they are here described by other names. I shall omit what he saith concerning it, as at best it is only a doubtful conjecture, and of very little utility or satisfaction.

30 Explorers differ so much as to the sense of this verse, that I am obliged to give two different versions of it.

## C H A P. XXII.

5 —, (WHICH is by the river,) *into the country* of the children of his people, to call him, &c.

6 —, peradventure I *may* be able to smite him, and drive *him* out of the land, &c.

7 —, with divinations in their hand, &c.

18 —, I cannot *transgress* the word of the Lord my God, *by doing a little or a great matter.*

## C H A P. XXII.

5 HE sent messengers, therefore, unto Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.

6 Come now, therefore, I pray thee, curse me this people; for, they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for, I wot that he whom thou bledest is blessed, and he whom thou curdest is cursed.

7 And the elders of Moab and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

41 —,

## OBSERVATIONS ON CHAP. XXII.

5 The Euphrates is commonly called in Scripture *the river*, by a figure in rhetoric called *antonomasia*; and, "*which is by the river*" must be in a parenthesis, as it is inserted merely to describe the situation of Pethor, to which these words, *into the country of the children, &c.* refer, and not to *which is by the river*: so that *the river of the land*, as the English translator renders it, is wrong.

6 נִיִּי is not the first person plural, but an infinitive, as we find נִיִּי. Vide 2d Kings, chap. xiii. ver. 19, and Dan, ix. ver. 24. and is governed by *I shall be able.*

7 The word *rewards* of is injudiciously added by the English translator: for, that he was to expect from Balak, by the great honours promised him. — But this means the very divinations they carried with them; for, they were also forerers. And we find the like expression in Ezekiel, chap. xxi. ver. 22. — "in his right hand was the divination for Jerusalem."

21 It is the opinion of several expositors that these are only the particulars of his vision, or dream, in ver. 20, where Scripture tells us the final result of it, it being usual to conclude a subject, and then to give us the particular circumstances that preceded such final conclusions. So that all, that

41 —, and *he saw from thence* the utmost part of the people.

41 And it came to pass, on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

that is narrated as far as ver. 35, is only the particulars of his vision, by which they avoid accounting for such an extraordinary miracle as making the ass to speak, which could answer no particular purpose, as

the discourse was only between Baalam and the ass; for, the princes of Moab are not mentioned, and we are not informed that they were hindered in their journey, neither do they relate any thing of it to Balak.

## C H A P. XXIII.

7 —, **C**OME, curse me Jacob; and come, *provoke indignation* against Israel.

8 —? or how shall I *provoke indignation against him* whom the Lord *doth not detest*?

15 —, whilst I *am met* yonder.

20 Behold, I *am instructed* to bless: and he hath blessed, &c.

22 —; *he is unto them* as it were like the strength of an unicorn.

## C H A P. XXIII.

7 **A**ND he took up his parable; and said, Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied?

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet the Lord yonder.

20 Behold, I have received commandment to bless: and he hath blessed: and I cannot reverse it.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

A a 2

23 Surely

## OBSERVATIONS ON CHAP. XXIII.

4 And he said — means Balaam. Unto him — means God.

7 } The verb *ori* means always, in Scripture,  
8 } *to detest*, to have indignation, or to be wroth;  
never to *defy*.

15 The verb is passive, and there is no *Lord* expressed in the Hebrew.

20 The word *np̄* here means *instruction*, or *doctrine*. Vide Proverbs, chap. iv. ver. 2.

22 I think this translation, in the English Bible, favours of a prophane speech. See ch. xxiv. ver. 8.

23 Surely there are no omens in Jacob, nor divinations in Israel: at all times it shall be told unto Jacob and unto Israel what God is about to do.

23 Surely there is no incantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought?

23 This means, that they were made acquainted by means of prophets, so that they had no occasion with future events of what God would do at all times for omens or divinations.

## C H A P. XXIV.

4 **H**E, that heareth the words of God, who seeth the vision of the Almighty, falling into a trance, but having his eyes open, *sayeth.*

6 Like streams are they spread forth, &c.

7 —, and his king shall be exalted over Agag, and his kingdom shall be lifted up.

8 —, he is unto him a strength as it were like the strength of an unicorn,

## C H A P. XXIV.

4 **H**E hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open.

6 As the valleys are they spread forth, as the gardens by the river's side, as the trees of ling aloes which the Lord hath planted, and as cedar-trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of

## OBSERVATIONS ON CHAP. XXIV.

1 Some understand that he did not go to meet God as usual, but he went in search of enchantments; so he set his face towards the wilderness, meaning, according to some expositors, the same as in ver. 13 of the preceding chapter, in order to see the people; but, according to the Challean version of Onkelos, it was to call to mind the golden calf they had made to try to provoke God's wrath against them.

4 This should be rendered in the present tense, as it means to express what he is constantly used to.

7 This doth not mean that he shall be greater than Agag, but he shall overpower him; this, perhaps, may refer to Saul.

8 And this to Gog and Magog. *And pierce them through with his arrows* — may also mean, that he will destroy his implements of war, understood by his arrows. Vide Isaiah, chap. liv. ver. 16 and 17.



&c. he shall *consume* nations *that are his adversaries*, &c.

14 ———: come, therefore, and I will give thee counsel: (I will also shew thee) what this people shall do to thy people in the latter days

16 He, *that beareth* the words of God, and *that knoweth* the resolution of the Most High, *who seeth* the vision of the Almighty, falling down, &c. — *saith*:

17 ———: A star shall come forth from Jacob, &c. —, *who shall smite* the corners of Moab, and *break down* the walls of the children of Sheth.

of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with arrows.

14 And now, behold, I go unto my people; come, therefore, and I will advertise thee what this people shall do to thy people in the latter days.

16 He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open.

17 I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

14 *yr* never means, in Scripture, to advertise or give warning, but to give advice what best to do; and his counsel, or advice, was the prostitution of the daughters of Moab, in order to tempt the people to sin.

16 Vide what is observed on ver. 4.

17 This seems to foretel the Messiah; and the children of Seth seem to imply all the nations under

Gog and Magog, Seth being their common father; as if he was to lay, the children of Adam, as he was the father of all mankind.

*yrp* is a verb, derived from *yp*, a wall, meaning to break down the walls. Vide English translation, Isaiah, chap. xxii. ver. 5.

## C H A P. XXV.

1 —, AND the people *prophaned themselves* in committing whoredom with the daughters of Moab.

## C H A P. XXV.

1 AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

8 ———,

## OBSERVATIONS ON CHAP. XXV.

1 This verb, *yrp*, means to prophane as well as to

begin, and I prefer the first here: — “prophaned in committing, &c.”

8 ———, the man of Israel and the woman *in her own tent*, &c.

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel and the woman through her belly. So the plague was stayed from the children of Israel.

4 *And hang them up.* This means, after being found guilty.

8 נָפַח, (*kouhab*), as in this verse; and so נָפַח (*kobothab*) must mean her *tent*, not her *belly*. It is true, that נָפַח (*kebab*) means the *stomach*; but

then, to express *her stomach*, it should be נָפַח, (*kebatkab*.) Besides, it ought to be expressed with the pronoun possessive plural, *into their belly*, as by that translation it must be supposed that he killed them in the fact.

## OBSERVATIONS ON CHAP. XXVI.

10 I must observe here, that Korah was one of them that offered incense with the two hundred and fifty men, as appears from the narrative in ch. xviii. ver. 17, and of course it would seem that he was burnt with them. But, nevertheless, as Korah is

not mentioned in chap. xviii. ver. 35, among the two hundred and fifty that were burnt, we must suppose that he was not burnt with them, rather than alter the true sense of this verse.

No corrections occur to me on this chapter.

No corrections, nor any observations, occur to me on chap. xxvii.

## C H A P. XXVIII.

2 ———, **M**Y offering, *which is* my bread, for my fire, my sweet savour, shall ye observe to offer unto me in *its* due season.

4 ———, and the other lamb shalt thou offer *between the evenings*.

8 And the other lamb shalt thou offer *between the evenings*, &c.

12 ———, mingled with oil, for *each* bull, and two tenth deals of flour, &c. ——— for *the* one ram.

13 And *one* tenth deal of flour, &c. unto *each* lamb, &c.

14 ———, and the third of an hin unto *the* ram, &c.

## C H A P. XXVIII.

2 **C**OMMAND the children of Israel, and say unto them, My offering and my bread for my sacrifices, made by fire for a sweet savour unto me, shall ye observe to offer unto me in their due season.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire of a sweet savour unto the Lord.

12 And three tenth deals of flour for a meat-offering, mingled with oil, for one bullock, and two tenth deals of flour for a meat-offering, mingled with oil, for one ram.

13 And a several tenth deal of flour mingled with oil for a meat-offering unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the Lord.

14 And their drink-offering shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and

## OBSERVATIONS ON CHAP. XXVIII.

2 By my translation it plainly appears, that the expression of *my bread* is to denote the nourishment of the fire upon the altar. *Ben Ezra* saith, that the tabernacle and the *Shechina*, or glory of God, are an emblem of the human body and soul; and, as these require food to keep them united, so the altar requireth food to keep the *Shechina* and the tabernacle united.

4 *Between the evenings*. Vide observations on Exodus, chap. xii. ver. 6.

6 This, in my opinion, should be translated thus: "It is a continual burnt-offering (such as

"was offered at mount Sinai) for a sweet savour;" alluding to the burnt-offering mentioned in Exodus, chap. xxiv. ver. 5. for, I cannot think that Scripture would particularise this commandment as ordained in mount Sinai, when all the sacrifices were also ordained there, as appears in Leviticus, chap. vii. ver. 38.

12 } In the offerings which these refer to, there  
14 } is but one ram expressed; therefore I have  
20 } rendered it, *to the ram*.  
28 }

17 And on the fifteenth day of this month is a feast; &c.

20 —, and two tenth deals for the ram.

21 One tenth deal shalt thou offer for every lamb &c.

22 And a *kid* of the goat for a sin-offering, &c.

23 — beside the burnt-offering in the morning (*and in the evening*), which is, &c.

28 — two tenth deals unto the one ram.

and a fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.

17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

20 And their meat-offering shall be of flour mingled with oil; three tenth deals shall ye offer for a bullock, and two tenth deals for a ram:

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat for a sin-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which is for a continual burnt-offering.

28 And their meat-offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram.

17 *A feast.* There is no article *the* expressed in Hebrew: it is improperly added by the English translator.

22 In the Hebrew, only a *kid* is mentioned; but I have added *of the goats*, by the rule established in these observations, that, when a thing is described by two joint names, one of them is often left out, but is understood. Vide Genesis, chap. xxxvii. ver. 14. and Numbers, chap. iii. ver. 31.

23 Here the words *and evening* are certainly to be understood.

26 This doth not refer to the offerings mentioned in Leviticus, chap. xxiii. ver. 17, 18, and 19. for, that relates to the loaves of the first-fruit of the harvest, as may be inferred from the difference

between this command and that in Leviticus. — For, here they are ordered to offer two bulls, one ram, and a kid, which belong to the holiday; but the order is there one bull, *two rams*, seven lambs, and no kid; and that belongs to the offering of the two loaves. Besides, we are to observe, that only the keeping the holiday is ordered there, but no sacrifices belonging to it are mentioned. So that Dr. Wright is greatly deceived in supposing that this and the next chapter are a repetition of the said chapter of Leviticus, in order to refresh their memory.

28 Besides the observation made on ver. 12, &c. the article *the* is expressed in the Hebrew, and should not have been omitted.

## C H A P. XXIX.

1 ———; **Y**E shall do no *manner* of servile work: it is a day of *invocation* unto you.

3 ———, three tenth deals for *the bull*, two tenth deals for *the ram*.

9 ———, three tenth deals for *the bull*, two tenth deals for *the one ram*.

10 A tenth deal to *each* lamb, &c.

## C H A P. XXIX.

1 **A**ND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

3 And their meat-offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram.

9 And their meat-offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram.

10 A several tenth deal for one lamb, throughout the seven lambs.

## OBSERVATIONS ON CHAP. XXIX.

1 *Invocation.* Vide observations on Leviticus, chap. xxiii. ver. 24.

3 & 9. The article *the* is expressed in the Hebrew. Besides, there is but one of each ordered.

11 The sin-offering of atonement means the whole service instituted in Leviticus, chap. xvi.

## C H A P. XXX.

2 — **T**O tie a bond *on* his soul: he shall not prophane his word, &c.

## C H A P. XXX.

2 **I**F a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond: he shall not break his word, he shall do according to all that proceedeth out of his mouth.

B b

3 —

## OBSERVATIONS ON CHAP. XXX.

The meaning of this chapter is very doubtful, on account of the many apparent repetitions, with very little difference in their respective expressions, which occasions a variety of opinions in distinguishing the particular cases alluded to. Therefore it should be

translated *verbatim*, notwithstanding the impropriety of the English, that the same doubts we have in the Hebrew may subsist in the translation; by which means every reader may judge for himself which exposition is more adequate to the words.

2 *On his soul*—means, *on his inclination*.

3 — and *tieth a bond* on her soul, being in her father's house, &c.

4 —, and her bond *which she had laid on her soul*, &c.—and every bond, *which she had laid on her soul*, shall stand.

5 But, if her father *makes her break her promise* in the day that he heareth of it, all her vows, and her bonds *which she laid on her soul*, shall not stand, &c. because her father *made her break her promise*.

6 And, if *she be the property of a man*, and her vows *be upon her*, or the uttering of her lips, *which she hath bound on her soul*.

7 — and her bonds which *she laid on her soul* shall stand.

8 But, if her husband *makes her break her promise* in the day that he heareth of

3 If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's house, in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But, if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

6 And, if she had at all an husband when she vowed, or uttered ought out of her lips wherewith she bound her soul;

7 And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But, if her husband disallowed her on the day that he heard it, then he make

3 *In her youth.* By traditional customs among the Jews, it is understood, that this means after she is twelve years old; for, before that age, she is reckoned a child, and her words are not regarded; and, after that age, she is in her father's dominion, for him to approve or disapprove of what she hath bound herself to, till she shews certain signs of puberty; and that interval is the period in which this law takes place; for, after that, her words must be performed, if she will not incur God's displeasure.

This chapter Aben Ezra thinks should be considered as immediately following after verse 24 in chap. xxxii. where Moses, speaking to the children of Reuben, &c. and establishing the conditions upon which they should keep the possession of the land they asked for, expresseth himself in these words, that "they should do that which proceeded out of their mouth;" which most likely gave rise to the

commands in this chapter; and its being addressed to the heads of the tribes seems to be another proof of the same. Vide chap. xxxii. ver. 28.

2, 3, &c. His or her *soul*—means, his or her inclination; that he gives up his free will in regard to that point.

5 This makes her break her promise. The Hebrew verb *win* hath the same meaning as the noun *winun*, in chap. xiv. ver. 34, rendered, *my breach of promise*, both deriving from the same radix.

6 } To explain these three verses according to  
7 } the rabbins, grounded on the traditional cus-  
8 } tom of the nation, I must premise, that a maiden, before she discovers the complete signs of puberty, her father hath a power to engage her in marriage; which if he doth, it constitutes her a married woman; and, before the said marriage is consummated, she is called, in Scripture-phrase,  *betrothed*.

it, then *be maketh void* her vow *which is upon her*, and the *uttering of her lips* which she hath bound on her soul: and the Lord, &c.

9 But *the* vow of a widow or a divorced woman, whatever *she hath bound on her soul* shall stand upon her.

10 —, or tied a bond on her soul with an oath.

11 —, *be did not make her break her word*, therefore all her vows shall stand, and every bond *which she tied on her soul* shall stand.

12 —; any uttering of her lips, concerning her vows or concerning the bond of her soul, shall not stand, &c.

shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their soul, shall stand against her.

10 And, if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But, if her husband hath utterly made them void on the day he heard them, then whatsoever proceeded out of her lips, concerning her vows or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her.

*betrothed*, and then she becomes her husband's property: nevertheless, her father's power over her doth not subside till the marriage is consummated; and, in the mean while, what is said of her husband, in ver. 7, means in conjunction with her father, this being meant as an addition to what is expressed in the fifth verse; as she is not quite out of her father's jurisdiction. But Aben-Ezra understands, that ver. 6 refers to a grown woman, fully married, that had vowed in a former husband's house, or in her father's house, and that her vows had not been made void.

9 This, according to traditional explanation, means, that, after her marriage had been consummated, she became a widow, or was divorced, before she could shew the signs of a grown woman; acquainting us by this, that she returns no more to her

father's jurisdiction. And indeed, if it should mean otherwise, this verse would be needless; for, it is well known that she is then her own mistress. However, Aben-Ezra refers it to the next verse, acquainting us, that, though she vowed when she was her own mistress, nevertheless we learn, by ver. 10, that her husband has a power to annul such vows, in the same manner as those she made in his house.

10 This the rabbins refer to ver. 6, meaning, when the marriage hath been consummated.

13 This is variously understood. Some take it as a restriction of the husband's power, which shall reach no farther than to vows wherein he is concerned, or such as tend to afflict herself, as fasting or any other abstinence: but others understand, that even *these* he may make void, much more other matters of indifference.

## C H A P. XXXI.

3 — **T**HE Midianites, *to execute the vengeance of the Lord against the Midianites.*

9 —, and *spoiled all their beasts and all their cattle, &c.*

23 Every thing *that hath been used* on the fire, ye shall make it go through the fire, and it shall be clean; &c. —; and, every thing *that hath not been used* on the fire, ye shall make it go through the water.

## C H A P. XXXI.

3 **A**ND Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

9 And the children of Israel took all the women of Midian captives, and the little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless, it shall be purified with the waters of separation: and all that abideth not the fire ye shall make go through the water.

## OBSERVATIONS ON CHAP. XXXI.

This chapter declares the punishment that God would bring upon the Midianites for their vile scheme of prostituting their women, and thereby making Israel to sin: and the reason why the Moabites were spared may be supposed to be their having been moved with fear at having a new nation so near them; for, then, it might appear lawful in them to practise any vile action in their own defence, which was not the case with the Midianites.

16 This is an evident proof of the propriety of my translation of ver. 14 in chap. xxiv. where I asserted, that the prostitution of their daughters was Balaam's counsel.

18 It is supposed, that, as they were infamous for their incontinence, none but very young children were deemed virgins.

21 We do not find this ordinance any where in the Pentateuch; nevertheless Elcazar asserts that the Lord had commanded it to Moses, therefore it must be true; and this shews that there are more ordinances than what Moses wrote in the Pentateuch, which is what the Jews call the oral law.

23 This water of separation means such water as a woman that is out of her separation bathes herself in to become clean. This commandment means that every vessel must be purified in the same manner as it has been used. If dry, upon the fire, like grid-irons, &c. it must be burned; pots and pans, that were used with liquor, must be purified in boiling water, &c.

50 The names of these jewels are only conjectured; so that there is no certainty of their being what the English translator calls them.



## C H A P. XXXII.

5 —, **MAKE** us not go over the Jordan.

7 And wherefore discourage ye the children of Israel?

9 For, when they went up unto the brook of Eschol, &c. — they discouraged the children of Israel, &c.

14 —, a race of sinful men, &c.

15 —; and ye shall do mischief to all this people.

22 And that, when the land shall be subdued before the Lord, ye afterwards return, and that so ye be guiltless before the Lord and before Israel: then this land, &c.

## C H A P. XXXII.

5 **WHEREFORE** said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?

9 For, when they went up unto the valley of Eschol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

14 And, behold, ye are risen up, in your fathers stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

15 For, if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

22 And the land be subdued before the Lord; then afterward ye shall return, and be guiltless before the Lord and before Israel; and this land shall be your possession before the Lord.

33 —.

## OBSERVATIONS ON CHAP. XXXII.

5 Not to go over the Jordan—means, not to give them a possession beyond Jordan.

7 Discourage ye: Hebrew, will ye cause to break the heart of the children of Israel; and therefore, having rendered it discourage, heart might be omitted; for, that word sufficiently expresseth to break the heart.

9 ברא always means a brook. Vide chap. xiii. ver. 23, English translation. They discouraged: vide ver. 7.

14 רבית means a brood, or race. Vide Ezekiel, chap. xix. ver. 2. רבוח גורית, she nourished, or brought up, her whelps.

21 Before him — refers to Israel in a collective sense.

30 This means that they shall force them to go against the common enemy; which, though it is not expressed, out of respect to them, yet it must be so understood; for, otherwise, it appears as if they were to have a possession in the land, among their brethren, although they were to sit still.

33 ———. The country, *according*  
to the cities thereof, *within* the coasts,  
&c.

33 And Moses gave unto them, even  
to the children of Gad, and to the chil-  
dren of Reuben, and unto half the  
tribe of Manasseh, the son of Joseph,  
the kingdom of Sihon king of the  
Amorites, and the kingdom of Og  
king of Bashan; the land, with the ci-  
ties thereof in the coasts, even the cities  
of the country round about.

35 *Atrah-Shephan* is but one name, so that the comma between them is wrong.

## C H A P. XXXIII.

1 ———, *Br* their armies, — &c.

4 (*While* the Egyptians *were burying*  
all their first-born, &c.)

## C H A P. XXXIII.

1 **T**HESE are the journeys of the  
children of Israel, which went  
forth out of the land of Egypt with their  
armies, under the hand of Moses and  
Aaron.

4 (For, the Egyptians buried all  
their first-born, which the Lord had  
smitten among them: upon their gods,  
also, the Lord executed judgements.)

## OBSERVATIONS ON CHAP. XXXIII.

I have nothing to observe on this chapter. It  
containeth the several marches through the wilder-  
ness, which cannot all be found in the several narra-

tives, the places being expressed under other names;  
and some are omitted, nothing material having hap-  
pened in them.

54 *And* is added in this text by the English translator  
without any occasion.

## C H A P. XXXIV.

14 **F**OR, the tribe of the children  
of Reuben according to the

## C H A P. XXXIV.

14 **F**OR, the tribe of the children  
of Reuben according to the  
house

house of their fathers, and the tribe of the children of Gad according to the house of their fathers, and half the tribe of Manassih, have received their inheritance.

house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*, and half the tribe of Manassih have received their inheritance.

## OBSERVATIONS ON CHAP. XXXIV.

This chapter contains a description of the limits of the Holy Land, beginning from the south-east corner, continuing all along the south side to the south-west corner, taking in the west side, which is the Mediterranean, to the north; then following the north side from west to east, and, lastly, the east limits from north to south, and joins to the south limits at the Salt Sea.

14 When an accusative, in Hebrew, is at too great a distance from the verb, as it is here, *their inheritance*, from the verb *received*, which is the first word in this verse, — then Scripture repeats the verb close to the accusative; but, in the English translation, where the verb is close to the accusative, such

repetition is needless; and this, not being observed by the English translator, hath led him into an error of making a distinction between the half-tribe of Manassih and the other two tribes, which doth not subsist, and thereby he is obliged to add the words *their inheritance* superfluously, the same not being in the original text.

16 Here follow the names of the ten princes that were to be joined to Joshua and Eleazar in the division of the land, Reuben and Gad being left out, as they had received their inheritance already; and Joseph's tribe, being divided in two, supplied for the deficiency of the tribe of Levy, who is left out, because they have no inheritance in the land, as hath been said before.

## C H A P. XXXV.

5 **A**ND ye shall measure, *exclusive* of the city, on the east side, two thousand cubits, &c. —: and the city in the midst, &c.

## C H A P. XXXV.

5 **A**ND ye shall measure, from without the city on the east side, two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits: and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And

## OBSERVATIONS ON CHAP. XXXV.

4 } These two verses, though they seem contradictory at first sight, the first giving the Levites a thousand cubits round the city, and the second ordering two thousand cubits to be measured, — yet,

considering that, in measurement of land, we have two dimensions, length and breadth, we shall find no contradiction; for, ver. 4 refers to the distance from the city-wall, as there expressed; and the two thousand cubits, mentioned in ver. 5, mean the breadth in a parallel line with the wall. These two thousand

6 And the cities, which ye shall give unto the Levites, shall be, *first, the six cities of refuge, &c. and, besides them, ye shall give forty two cities.*

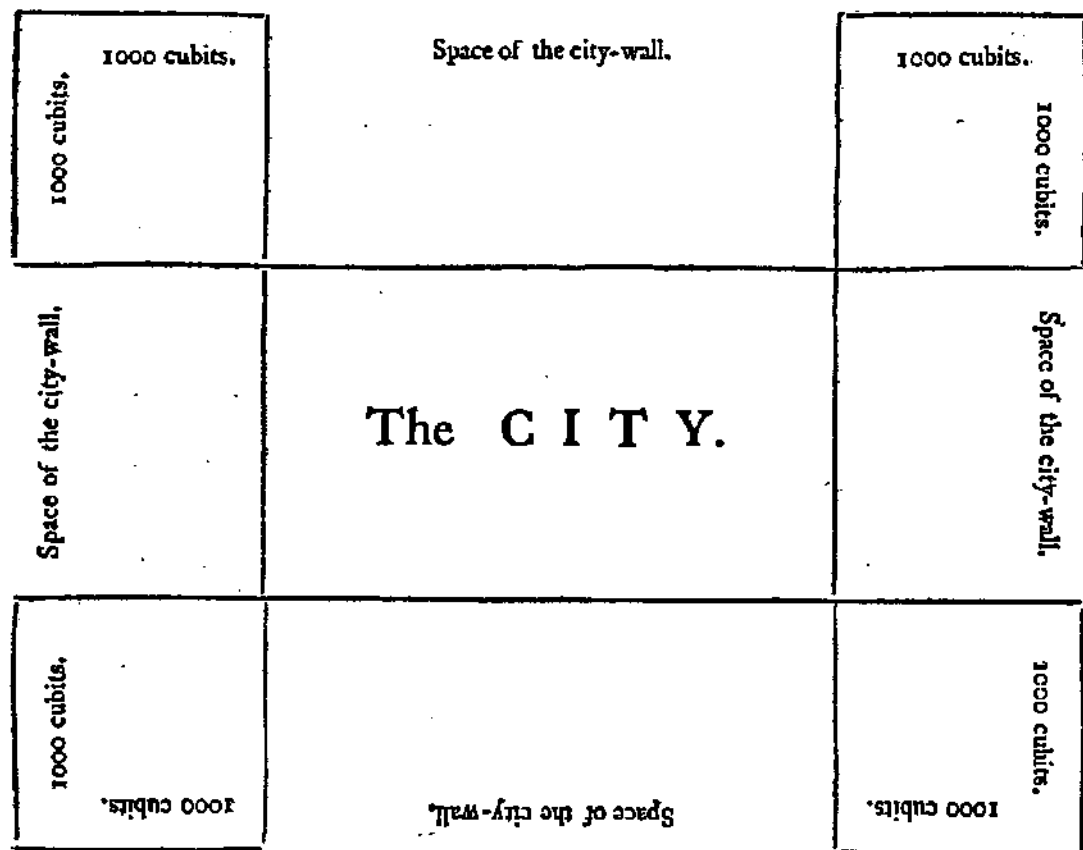
8 And, the cities that ye shall give of the possession of the children of Israel, *ye shall give many from them that*

6 And, among the cities which ye shall give unto the Levites, there shall be six cities for refuge, which ye shall appoint for the man-slayer, that he may flee thither; and to them ye shall add forty and two cities.

8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many  
ye

thousand cubits mean, besides the space of the city-wall, 1000 in each corner, as appears by the annexed plan, and from my translation of ver. 5, in which the word *min* is rendered *exclusive of the city,*

or the space of the city-wall; and so, at the end of the verse, *and the city* means the space of the city-wall; and this Hebrew word admits of this version, as well as *from without.*



Notwithstanding this explanation, which I understand to be the true meaning of the Hebrew text, were I a judge or governor in the holy land, I should be obliged to act contrary to it, being restricted to follow the Jewish traditional customs, which are, that they were to have 2000 cubits from the city-wall, the first 1000 for an ornament to the city, and

the other for pasture and plantations; which explanation the words of the text may very well bear, leaving out the unwarrantable addition of the English translator in v. 4. *shall reach*; for, according to that explanation, it means, that the suburbs *shall begin* after the first thousand cubits, which were for ornament; and these are 2000 cubits mentioned in v. 5.

have many, *and* from them that have few ye shall give few: every one shall give, &c. according to his inheritance which *they* shall inherit.

11 Then ye shall appoint *with* you cities *to be met with* to be cities, &c.

12 And *the* cities shall be unto you for refuge, &c.

13 And, of *the* six cities which ye shall give *that shall be unto you* for refuge;

14 Three of *these* cities ye shall give on this side Jordan, and *the other* three cities ye shall give in the land of Canaan, &c.

25 —, *whom they have* anointed with the holy oil.

ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

11 Then ye shall appoint you cities to be cities of refuge for you: that the slayer may flee thither which killeth any person at unawares.

12 And they shall be unto you cities of refuge from the avenger; that the man-slayer die not until he stand before the congregation in judgement.

13 And, of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge whither he was fled: and he shall abide in it unto the death of the high priest which was anointed with the holy oil.

13 Scripture means to order in what manner, or from what part of their land, these six cities should be given, which is particularised in ver. 14.

19 } *When he meets him.* Note, the Hebrew

21 } expression may be rendered, *he shall slay him by falling upon him*; this expression being commonly taken in that sense. Vide Judges, chap. viii. ver.

21. *and fall upon us*; — xv. ver. 12. *that ye will not fall upon me*; — 1st Sam. chap. xxii. ver. 17 and

18. *to fall upon the priests*; and *fall upon the priests*; — and in many other places.

25 I have inserted the pronoun, *they*, though the verb in Hebrew is in the third person singular, (because its antecedent is the congregation,) yet in English I think it would be better rendered in the plural number; but certainly the verb is not passive nor impersonal, as the English translator has it.

## C H A P. XXXVI.

3 —, **A**ND shall be *added* to the inheritance of the tribe *into which they shall be married, and it shall be diminished* from the lot of our inheritance.

4 —, then shall their inheritance be *added* unto the inheritance of the tribe *into which they shall be married, &c.*

8 And every daughter *of the tribes of the children of Israel, that is heiress to an inheritance, shall be married* unto one of the family, &c.

9 So shall no inheritance go round from one tribe to another, &c.

## C H A P. XXXVI.

3 **A**ND, if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And, when the jubilee of the children of Israel shall be, then shall their inheritance be put into the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

## OBSERVATIONS ON CHAP. XXXVI.

3 } I am greatly surprised that the English  
4 } translator should add the word *received*, in  
these two verses, without putting it in Italics. For,  
in the Hebrew, it is only *in which they shall be*; and

he had no right to suppose the participle *received* to be the verb omitted, since, by the whole context, it plainly appears, that the word *נָשָׂא*, *to wives*, is here to be understood. Vide the beginning of v. 3, v. 6, and ver. 11.

## FIFTH BOOK OF MOSES,

C A L L E D

## D E U T E R O N O M Y.

## I N T R O D U C T I O N.

The Name given to this Book answereth exactly to that which the Rabbins call it by, namely, משנה תורה, by which they mean the Repetition of the Law; — though, in Scripture-Phrase, it signifieth the Copy of the Law. But I understand this as Onkelos doth, that it is only a Repetition of Facts, reprimanding the people for their rebellious Proceedings in the several Places here mentioned, in their Journey from Horeb, round Mount Seir, to Cadesh-Barnea, which they performed in eleven Days. Some of these Places are not mentioned in the general Account of their Marches in Numbers XXXIII. nor even in the particular Narratives; but perhaps they are described by other Names, or are omitted, as well as the wilderness of Paran and Kedomoth. But I am clear, that the Commandments rehearsed in this Book, which begin in Chap. XII. appertain to the Covenant mentioned in Chapter XXXIX. unto which an *et cætera* must be supplied; for, it means all the Commandments mentioned in the former Books, and even those that were not mentioned at all, which the Jews observe from Tradition.

## C H A P. I.

1 **T**HESE are the *matters* which Moses *rehearsed* unto all Israel on this side *the* Jordan, &c.

2 *In the* eleven days journey from Horeb, *the* way of mount Seir, &c.

5 —, Moses *was willing* to declare this law, saying.

13 Bring ye *unto me* wise and understanding men, and *esteemed* throughout your tribes, &c.

14 — The thing, which thou hast spoken *to do*, is good.

## C H A P. I.

1 **T**HESE be the words which Moses spake unto all Israel, on this side Jordan, in the wilderness, in the plain over against the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (There are eleven days journey from Horeb, by the way of mount Seir, unto Kadesh-barnea.)

3 And it came to pass, in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel according unto all that the Lord had given him in commandment unto them.

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount.

13 Take ye wise men and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

15 —,

## OBSERVATIONS ON CHAP. I.

3 The date here inserted refers to the time when Moses made this rehearsal, but not to their arrival at Kadesh Barnea, as Dr. Wright understood it; — see his observation on ver. 2 and ver. 3, where he expresses himself in these words: — “What they could have done in eleven days, it was the will and pleasure of the Almighty that they should accomplish in no less than thirty-eight years.” But, had he taken notice of what is said in ver. 19, and in chap. ii. ver. 14, he would have seen that they had arrived there the second year; for, it is from thence they sent out the spies.

5 *וְיָרָא* means *to be willing*, not *to begin*; in Ge-

nesis, chap. xviii. ver. 27, this verb is rendered, by the English translator, *I have taken upon me*; and, in Exodus, ch. ii. ver. 21, he hath rendered it, *And Moses was content*; which agrees nearly with my version in this place.

6 Dr. Wright pretends to correct the expression, *in Horeb*, in the present translation of this verse, which he saith should be *by Horeb*. I cannot find out his reason for that correction; for, they were actually *in Horeb* when the Lord spoke these words, as we see, in ver. 19, that they departed from Horeb. Perhaps he thinks it refers to the delivery of the Decalogue: if so, he is certainly wrong, as may be seen by the context.



15 —, wife and *beloved* men, and made them heads over you, and officers *throughout* your tribes, *namely*, captains over thousands, &c.—over tens.

17 —; be ye not afraid of *any man*; &c.

24 —, and *they went as far as the brook of Eschol*, &c.

41 —, and *discomfited* you in Seir, &c.

15 So I took the chief of your tribes, wife men and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

17 Ye shall not respect persons in judgement, but ye shall hear the small as well as the great: ye shall not be afraid of the face of man; for, the judgement is God's: and, the cause that is too hard for you, bring it unto me, and I will hear it.

24 And they turned, and went up into the mountain, and came unto the valley of Eschol, and searched it out.

37 Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither.

41 Then ye answered and said unto me, We have sinned against the Lord: we will go up and fight, according to all that the Lord our God commanded us. And, when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you as bees do, and destroyed you in Seir, even unto Hormah.

22 Here it plainly appears, that it was their desire and request to send the spies, as I have observed on chap. xiii. of the book of Numbers.

24 Vide ch. xiii. ver. 25, of the book of Numbers, and my observations on chap. xxii. ver. 9, ditto.

35 In this sentence the priests and Levites were not included, as appears in Numbers, chap. xiv. ver. 29.

37 By this it appears as if it had been determined, that Moses should not conduct them into their

inheritance, ever since their rebellion on account of the spies, by which, it seems, they had forfeited that favour.

41 The verb *שמעו*, here used, doth not occur any where else in Scripture. *Rashi* and *Aben Ezra* derive it from *שמע*, *behold*, meaning to express, (what the English translator renders *ye were ready*;) “and ye said, *behold, here we are*,” which is not unlikely; for, we find, in Numbers, chap. xiv. ver. 40, that they made that expression, *viz. behold, here we are*.

C H A P. II.

10 —, **A** PEOPLE great, and mighty, and tall, &c.

11 *Repbaim*, they were also counted like the Anakims; &c.

20 This was also reputed to be the country of *Repbaim*: *Repbaim* dwelt formerly therein, and the Ammonites called them, &c.

21 A people great, and mighty, and tall, like the Anakims, &c.

22 As he did *in behalf of* the children of Esau, who dwelt in Seir, before whom he destroyed the *Horite*: and they, &c.

24 Rise ye up now, (*said I*,) take your journey, and pass over, &c.

C H A P. II.

10 **T**HE Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

20 (That also was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zamzummims:

21 A people great, and many, and tall as the Anakims; but the Lord destroyed them, and they succeeded them, and dwelt in their stead.

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their stead even unto this day:

24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon, the Amorite, king of Heshbon, and his land:

OBSERVATIONS ON CHAP. II.

In the rehearsal of this narrative, Moses doth not mention his sending messengers to the king of Edom, as we find it narrated in Numbers, ch. xx. ver. 14, and as it is here insinuated, in verse 29. —  
 “as the children of Esau, which dwell in Seir, and the Moabites, which dwell in Ar, did unto me.”  
 And this message to the Moabites is nowhere narrated, except in Jephtha’s manifesto to the children of Ammon, in Judges, chap. xi. ver. 14, wherein he declares that they did send messengers to Edom and to Moab.

4 Take heed — means, from meddling with them, as in the next verse.

10 } *Anakim* also means giants; but *Repbaim*  
 11 } was the ancient name of the Emmim, which last name was given them by the Moabites, meaning

terrible, frightful. That *Repbaim* was the name of an ancient nation, appears from Genesis, chap. xiv. ver. 5.

14 Dr. Wright might have learned from this text, also, (had he given proper attention to it,) that they did not take 38 years in accomplishing the journey from Horeb to Cadesh Barnea.

23 This seems to be a digression quite foreign from the purpose, but is introduced here to inform them, that, notwithstanding Abraham’s and Isaac’s covenant with Abimelech, king of the Philistines, (vide Gen. chap. xxi. ver. 32,) they were at liberty to subdue them, as that nation to whom they had sworn peace were the Avim, but that the present inhabitants of that country were the Chaptorim.

24 This being a narrative of what was past, no imperative present can have place here, but it must be rendered the same as ver. 13.

28 — : only let me pass, with my company.

30 So Sihon, king of Heshbon, &c.

32 Then Sihon came out against us to battle, he and all his people, at Jahaz.

land: begin to possess it, and contend with him in battle.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet.

30 But Sihon, king of Heshbon; would not let us pass by him; for, the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

26 The wilderness of Kedemoth is not taken notice of in Numb. xxxiii. unless it be there called by another name.

29 The parenthesis, in the beginning of this verse is very properly placed, as it is no part of the message, which finishes with the last words in this verse, after the parenthesis, viz. *until I shall pass*

over, &c. But this beginning is a narrative of the result thereof, as is usual in Scripture. Vide the observation on Exodus, chap. xxxii. ver. 28.

30 This refers to the end of the parenthesis in last verse, meaning that, *as Esau and Moab did unto me, so did Sihon.*

### C H A P. III:

12 **A**ND of this land, that we took possession of, at that time; &c.

### C H A P. III:

12 **A**ND this land which we possessed at that time from Arnon, which is by the river Arnon, and and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

14 (—;

### OBSERVATIONS ON CHAP. III.

11 } It is needless, I think, to alter the expression, *the land of the giants*, which it has been proved should be, *the country of Rephaim*, and of the remnant of Rephaim, it being immaterial.

12 Moses here narrates the distribution he hath made of the land which he had taken. In this verse

he telleth us what he had given to the Reubenite and Gaddite; and, in ver. 13 and 15, he distributes other parts thereof, interrupting with v. 14 to tell us what Jahir did, and therefore should be put in a parenthesis. But here the English translator is wrong in rendering it, *And this land*; for, he doth not distribute it all in this verse, but only a part.

14 (—; and called them, *even the cities of Bashan*, Havoth-Jair, after his own name, &c.)

16 — Arnon, *the midst of the river*, and the *other* border, even unto, &c.

17 —, under the *declivity* of Pisgah, eastward.

21 And I *admonished* Joshua at that time, saying, &c.

22 *Fear them not* : &c.

26 —, and *did not hearken* unto me, &c.

14 Jair, the son of Manasseh, took all the country of Argob, unto the coasts of Geshuri, and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

16 And unto the Reubenites, and unto the Gadites, I gave, from Gilead even unto the river Arnon, half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon;

17 The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt-sea, under Ashdod-pisgah, eastward.

21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for, the Lord your God he shall fight for you.

26 But the Lord was wroth with me for your sakes, and would not hear me. And the Lord said unto me, Let it suffice thee, speak no more unto me of this matter.

14 I have observed before, that in Scripture we commonly find the accusative pronoun after a verb, although the noun meant by it is also expressed. — Vide observations on Exodus, ch. ii. ver. 6. which repetition the grammarians call an extraordinary explanation; so that *the Bashan* means here the same as what is understood by the accusative pronoun *them*, which the English translator hath mistaken for an additional name given to that country; but the grammatical construction of the Hebrew text cannot

bear it, by the *na*, before *the Bashan*, being the sign of the accusative case, the same as *me*, *them*.

16 מִן הַנָּחַל אֲשֶׁר בְּרֶגֶל הַר אֲרָנוֹן means *the midst of the river*, or the channel into which the river runs, and *the other border*, not *half the valley*, as the English translator improperly renders it.

17 אֲשֶׁדּוֹד means *descent*, or *declivity*.

21 This is no command for him to do any thing, but an observation he bids him make for his encouragement.

## C H A P. IV.

23 —, **A**ND make you a graven image, the likeness of any thing, &c.

25 —, and make a graven image, the likeness of any thing, &c.

49 —, under the declivities of Pisgah.

## C H A P. IV.

23 **T**AKE heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger.

49 And all the plain on this side Jordan, eastward, even unto the sea of the plain, under the springs of Pisgah.

## OBSERVATIONS ON CHAP. IV.

2 *Ye shall not add nor diminish, &c.* This did not restrict the senate from making new ordinances and regulations, as occasions might require, nor the rites and customs that have been introduced in the synagogue time out of mind, and therefore may be called traditional, &c. but this is an injunction not to add any thing in the Pentateuch, nor erase any thing.

23 } The English translator has added in these  
25 } two verses, the conjunction *or*, saying *or* the likeness, which is not a different thing, but an explanation of a graven image. Vide ver. 16.

41 *Then Moses, &c.* Here I think he speaks of the time in which he makes this rehearsal, meaning to relate what he did after he finished his speech.

## C H A P. V.

1 —, **T**HAT ye may learn them and observe to do them.

## C H A P. V.

1 **A**ND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgements which I speak in your ears this day, that ye may learn them, and keep and do them.

3 *It was not with our fathers alone* that the Lord made this covenant, but with us *also*, even us, &c.

13 Six days *mayest* thou labour, &c.

23 — of the darkness, *whilst* the mountain *was* burning with fire, &c.

3 The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

13 Six days thou shalt labour, and do all thy work.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for, the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders.

## OBSERVATIONS ON CHAP. V.

This chapter begins with an introduction to the ten commandments; in the repetition of which, Moses doth not stick to the identical words of the tables, but gives us only their contents, with some variations and additions, whence proceeds the difference we find between these and those in Exodus. I shall not specify them, as the reader may easily find them out by comparing them together: but I shall only

observe, that ver. 15 contains only a different reason for keeping the sabbath-day from that which is in Exodus, chap. xx. ver. 11. and, though that is the essential reason, nevertheless Moses chose to mention another, to which they were eye-witnesses; as, by remembering their issuing out of Egypt, they must be fully convinced of God's mighty power to alter the course of nature; and consequently they could not entertain any doubt of the truth of the assertion in the tables, that God created the universe.

## C H A P. VI.

3 —, *A* LAND that floweth with milk and honey.

4 Hear, O Israel: the Lord *is* our God, the Lord *is* one.

## C H A P. VI.

3 *H*EAR, therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel, the Lord our God is one Lord.

5 —,

## OBSERVATIONS ON CHAP. VI.

3 *A land that*, &c. There is not *in the land* in the Hebrew; but from the end of ver. 1 to this sentence should be in a parenthesis; for, these words follow close to the said ver. 1, and make very good sense: and, though I allow that sometimes such an addition

is necessary, yet I think that, if we can do without it, it is much better: and, even by adding the proposition *in*, these words must be carried back to the sentence, *and that ye may increase mightily*; for, they make no sense where they stand: therefore I prefer making no addition.

5 —, and with all thy soul, and with all thy *substance*.

7 And thou shalt teach them *repeatedly* unto thy children, and shalt *converse* on them as thou fittest in thine house, and as thou walkest by the way, and at *thy* lying down, and at *thy* rising up.

11 —, and *that* thou shalt have eaten and have *satisfied thyself*;

15 For, the Lord thy God, *who is* among *thee*, is a jealous God.

24 —, to fear the Lord our God *for ever*, *that it may be well with us*, to preserve us alive, as *we are* this day.

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou fittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

11 And houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive-trees which thou plantedst not, when thou shalt have eaten and be full;

15 For, the Lord thy God is a jealous God among you, lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

24 And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive as it is at this day.

5 The Hebrew word מְאֹד is derived from מְאֹד, much; so that this means *thy muchness*; and I think that *thy substance* expresseth this meaning much better than *thy might*.

11 This, "*when* thou shalt have eaten," in the English translation, is wrong; for, all the above suppositions, from the beginning of ver. 10, al-

lude to the words, "*when* the Lord thy God shall have brought thee," in the said ver. 10.

13 *Thou shalt swear by his name*. This means, that, when you shall have occasion to swear, by a decree, or order, from the judges, or as an evidence, it shall be only by the name of the Lord.

## C H A P. VII.

1 — *SHALL* have brought thee into the land whither thou goest to possess it, *and that he shall have* cast out many nations, &c.

D d 2

## C H A P. VII.

1 *WHEN* the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites,

2 And *that* the Lord thy God shall have delivered them before thee, *so* that thou shalt have subdued them, thou shalt utterly destroy them; &c.

4 For, *when* they turn away thy son from following me, *so* that they serve other gods, *then* the anger of the Lord will be kindled against you, &c.

9 —, he is *the* God, &c. — who keepeth *the* covenant and *the* mercy, to a thousand generations, *to* them that love him and *to* them that keep his commandments.

12 And, if ye shall hearken to these judgements, and observe and do them, *the consequence will be*, that the Lord thy God will keep, &c.

15 — all sickness, and *all* the evil diseases of Egypt, which thou knowest: and will *not* put *them* upon thee, but will lay them upon all, &c.

18 Be not afraid of them; *remember particularly*, &c.

20 Moreover the Lord thy God will send the *fretting leprosy* among them,

Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou.

2 And, when the Lord thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them.

4 For, they will turn away thy son from following me, that they may serve other gods: *so* will the anger of the Lord be kindled against you, and destroy thee suddenly.

9 Know, therefore, that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations.

12 Wherefore it shall come to pass, if ye hearken to these judgements, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers.

15 And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

18 Thou shalt not be afraid of them, but shalt well remember what the Lord thy God did unto Pharaoh and unto all Egypt.

20 Moreover the Lord thy God will send the hornet among them, until they that

#### OBSERVATIONS ON CHAP. VII.

g All the articles in this verse, omitted by the English translator, are very necessary, and are expressed in the Hebrew: viz.

*The God* means the only or the true God.

*The covenant and the mercy* mean that particular one which he made with our fathers.

12 *The consequence will be*. Aben Ezra observes,

that the word *app*, used here and in ver. 20 in the next chapter, in its primary meaning is *the bee*; (vide Genesis, chap. iii. ver. 15.) and; as this is the lowest and extreme part of the human body, it is figuratively taken for the result, or consequence, of an act, the reward or punishment of a good or a bad deed.

20 *Fretting leprosy*, not *hornet*. Vide observations on Exodus, chap. xxiii. ver. 28.



until they that are left, and *they that are bidden* from thee, be destroyed. that are left, and hide themselves from thee, be destroyed.

24 — : no man *shall dare to make a stand* before thee.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven : there shall no man be able to stand before thee, until thou have destroyed them.

24 *Shall dare.* Vide observations on chap. xi. ver. 25, to shew the propriety of this correction.

No correction, nor any observation, occurs on Chap. VIII.

## C H A P. IX.

4 —, **AND**, for the wickedness of these nations, the Lord driveth them out from before thee.

## C H A P. IX.

4 **S**PEAK not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land ; but for the wickedness of these nations the Lord doth drive them out from before thee.

25 *Then*

## OBSERVATIONS ON CHAP. IX.

1. *Up to heaven*—is an hyperbole.

4 *And for this, &c.* By this, they are forbidden to attribute the driving out the Canaanites, and their coming in, to possess the land, to the two causes here mentioned jointly ; — for, Scripture, taking it for granted that two circumstances are required to

punish one nation, in behalf of another that is to be favoured by it, viz. excess of wickedness in the one, and merits in the other, warneth them here, not to entertain a thought that these two circumstances subsisted in the present case ; therefore the disjunction *but*, in the English translation, is quite erroneous ; but, in ver. 5, it is expressed in the Hebrew, which maketh a distinction between the said two circumstances,

25 *Then I fell down before the Lord the forty days and the forty nights which I have prostrated myself; for, the Lord had said, &c.*

25 Thus I fell down before the Lord forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you.

circumstances, rejecting the one and admitting the other; and, instead of the rejected one, another is substituted in said ver. 5, i. e. the Lord's promise to Abraham; and that alone would not have availed them, if it had not been accompanied with the excess of wickedness in those nations, as expressed in Genesis, chap. xv. ver. 16, that the reason why Abraham was to wait four generations, before he took possession of the land, was because the iniquity of the Amorite was not yet complete.

10 *The two tables of stone.* — *The* is omitted in the present English translation.

25 *The forty days and the forty nights which I prostrated myself.* This expression is meant as a re-

ference to the original history, which was known to them; and therefore both articles *the*, to 40 days and 40 nights, are expressed in the Hebrew; and we find in Numbers, chap. xiv. ver. 13, a prayer that Moses made for them much to this purpose, though not exactly word for word. But the addition of the English translator here, *as at the first*, is quite unwarrantable; for, he never made a supplication of 40 days and 40 nights, on account of their disobedience occasioned by the report of the spies, above once; and, even in that, the circumstance of the 40 days and 40 nights was omitted in that narrative.

## C H A P. X.

## C H A P. X.

6 **A**ND the children of Israel took their journey from Beeroth, of the children of Jaakan, to Mosera: there Aaron died, and there he was buried; and Eleazar, his son, ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At

## OBSERVATIONS ON CHAP. X.

After having made a digression, begun at ver. 22 in the last chapter, to rehearse several more transgressions they had committed, he resumes, in this chapter, the thread of the narrative left off there. Therefore *at that time* means while he was in the mountain, as in ver. 18 in the said chapter.

6 } This is another digression, repeating the  
7 } death of Aaron; and the reason of its being narrated here seems to be to join it to the sin of the golden calf, as he had been partly instrumental to it, in the narrative of which there are two very great dif-

ferences: one is, that Aaron died on mount Or, and not at Mosera; and these marches do by no means agree with those in Numbers, chap. xxxiii. As to the first, Aben Ezra supposeth, that Mosera might be a place situated on mount Or; as to the second, he saith, Mosera is not Moseroth, mentioned in Numbers, chap. xxxiii. ver. 30 and 31. also that *Beeroth-bene-Jaakan* is not the Bene-Jaakan in Numbers, chap. xxxiii. but he thinks it rather to be Beera, in Numbers, chap. xxi. ver. 16. He likewise denies, that *Gudgoda* is the Hora-gidgad, and that *Jotbatha* is the same as that which is mentioned there; for, they had arrived at all those places before

10 And I stayed in the mount, according to the *former times*, forty days, &c.

16 Circumcise, therefore, the *perverse*ness of your heart, &c.

8 At that time the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the Lord is his inheritance, according as the Lord thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee.

16 Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked.

before the death of Aaron, so that he supposeth these to be other marches omitted in Numbers, ch. xxxiii. however, *other expositors* maintain that they are the same; but that, after the death of Aaron, when the Canaanites came upon them, as mentioned in ch. xxxiii. ver. 40, they went some marches back; of course, the last-mentioned places in their first journey become now the first. But this bears a great difficulty; for, in the said chap. xxxiii. there are some marches narrated after that event, and yet we find none of these places mentioned there.

8 } This narrates farther what God ordered  
9 } him in the mountain at that time.

10 *The former times.* It seems that this was the third time that he went up to the mountain: first, to fetch the first tables; the second, to intreat forgiveness for the sin of the golden calf; and the third, to bring down the second tables.

16 *The foreskins of your heart*—means *the abomination*, as Onkelos renders it in Leviticus, chap. xix. ver. 23, though here he renders it *the perverse*ness.

20 *And thou shalt swear by his name.* Vide what I have remarked on chap. vi. ver. 13.

## C H A P. XI.

6 —, **A**ND all the substance that was in their *train*, in the midst of all Israel.

## C H A P. XI.

6 **A**ND what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents,

17 *For, then, the Lord's wrath will be kindled against you, and he will restrain the heavens, so that there be no rain, and the land shall not yield her fruit, and ye shall quickly perish from off, &c.*

18 ———, *and they shall be for frontlets between your eyes.*

19 ———, *speaking of them as thou sittest in thine house, and as thou walkest by the way, and on thy lying down, and on thy rising up.*

25 *No man shall dare to make a stand before you, &c.*

27 *The blessing, &c.*

28 *And the curse, &c.*

30 ———, *beyond the way where the sun goeth down, &c.*

tents, and all the substance that was in their possession in the midst of all Israel.

17 And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up.

25 There shall no man be able to stand before you: for, the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

30 Are they not on the other side Jordan, by the way where the sun goeth down in the land of the Canaanites, which dwell in the champain over against Gilgal, beside the plains of Moreh?

#### OBSERVATIONS ON CHAP. XI.

25 *No man shall dare.* The next sentence in this verse shews the propriety of my translation. The

words *be able* are an addition of the English translator, as well as the word *dare* in mine.

27 } In these two verses, the articles *the* are  
28 } omitted in the present translation.

## C H A P. XII.

1 — **W**HICH ye shall observe to do (in the land, &c.) all the days that ye shall live, &c.

2 — the nations whom ye shall succeed served their gods.

7 And there ye shall eat *them* before, &c. —, *wherewith* the Lord thy God shall have blessed thee.

11 Then *it* shall be, *that* the place which the Lord your God shall choose, &c.

15 Nevertheless, thou shalt be permitted to kill and eat flesh, in any of thy gates, at every longing of thy soul, &c.

## C H A P. XII.

1 **T**H E S E are the statutes and judgements which ye shall observe to do in the land which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.

4 Ye shall not do so unto the Lord your God.

7 And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

11 Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings and your sacrifices, your tithes and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord.

15 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according

E e

to

## OBSERVATIONS ON CHAP. XII.

1 Here should be a parenthesis, from *in the land* as far as *possess it*: for, *all the days* refers to *ye shall observe to do*.

4 This *so* doth not refer to the last sentence in the preceding verse, but to ver. 2, bidding them not to offer their sacrifices on every *high hill*, &c. as there expressed, but to do as in verse 5.

7 This refers to ver. 6. — The pronoun accusative *them* should be added after the verb *eat*, and the nominative pronoun *ye* must be understood partially, for, *the heave-offering of your hands, and firstling*, must refer to the priests. The *tithe* doth not mean that which belongeth to the Levites; as that might

be eaten any where; but it alludes to that mentioned in ch. xxiv. ver. 22, and *your sacrifices* (which mean peace-offerings) for every individual that presents it and his family.

8 *Every man whatsoever*. The natural sense of this verse, at first sight, seems to be, that they were under no subordination to any law, which cannot be supposed to be the case; but this refers to the difference in the laws of the sacrifices when they should be settled in their land. See observations on Lev. ch. xvii.

11 By the translation of the English Bible, of this verse, it seems as if this referred to Solomon's temple; which is not the case; but it means any place where the tabernacle should be fixed before the building of the temple, which proved to be Shiloh.

19 —, as long as thou livest in thy land.

20 —; when thy soul longeth to eat flesh: thou mayest eat flesh at every longing of thy soul, &c.

21 When the place which the Lord thy God shall choose, to put his name there, be far from thee; then thou mayest kill, as I have commanded thee, of thy herd and of thy flock, which the Lord hath given thee; and eat in thy gates, according to every longing of thy soul.

29 Surely the Lord thy God will cut off from before thee the nations whither thou goest in to succeed them; and thou shalt dispossess them, and dwell in their land.

to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck and as of the hart.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy earth.

20 When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh; because thy soul longeth to eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the Lord thy God hath chosen, to put his name there, be too far from thee; then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

29 When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land.

18 This refers to ver. 17, and the pronoun *thou* must also be understood partially, as the pronoun *ye* in ver. 7.

21 *Shall choose.* The verb here is in the future tense as in chap. xviii. ver. 6, where the English translator renders it as I have done here.

## C H A P. XIII.

5 —, **B**ECAUSE he hath spoken  
a rebellion against the  
Lord your God, &c.

## C H A P. XIII.

5 **A**ND that prophet or that  
dreamer of dreams shall be put  
to death, because he hath spoken to  
turn you away from the Lord your  
God, which brought you out of the  
land of Egypt and redeemed you out of  
the house of bondage, to thrust thee  
out of the way which the Lord thy  
God commanded thee to walk in. So  
shalt thou put the evil away from the  
midst of thee.

## OBSERVATIONS ON CHAP. XIII.

The last verse in the preceding chapter is, in the Hebrew Bibles, the first verse of this; and indeed I think it belongs to it, as an introduction to the following case.

3 This is mentioned as a reason why God permitted his sign or wonder to come to pass.

5 *reb* means *rebellion*, as the English translator hath rendered it in Jeremiah, chap. xxviii. ver. 16, and chap. xxix. ver. 32. and this is derived from *reb*, also rendered, in chap. xxi. ver. 18, of this book, *rebellious*.

It appears from this case, that God will sometimes act wonders in favour of an impostor, when he chooseth to try the heart of his people.

## C H A P. XIV.

2 —, **O**UT of all the nations that  
are upon the face of the  
earth.

## C H A P. XIV.

2 **F**OR, thou art an holy people  
unto the Lord thy God, and  
the Lord hath chosen thee to be a pecu-  
liar people unto himself, above all the  
nations that are upon the earth.

## OBSERVATIONS ON CHAP. XIV.

22 This is not the tithe mentioned in Numbers, chap. xviii. ver. 21. for, that belongs to the Levites, and this was to be set apart for every individual to feast upon and treat his family before the Lord, called by the rabbins the second tithe.

23 The pronoun, *thou*, must be taken partially, as, in ver. 7 and 18 in the last chapter, the firstlings for the priests, and the tithe for themselves.

24 This refers only to this second tithe, but not to the firstlings, except after it hath contracted a blemish which renders it unfit to be offered as a sacrifice.

28 This is another tithe peculiar to every third year; and this is instead of the second tithe of the two first years, and is wholly for the poor, the widow, &c. so that there were two tithes to be taken every year: the first and second year, one for the Levite and another set apart for themselves to feast upon; the third year, one for the Levite and another for the poor and the widow, &c. the fourth and fifth year, the same as the first and second; and the sixth the same as the third; and the seventh is the sabbatical year.

## C H A P. XV.

2 —: **E**VERY creditor that hath a demand on his neighbour, &c. —; for, be proclaimed it the Lord's release.

3 —: but from that which is thine, with thy brother, thou shalt release thine hand.

4 Although there should be no poor among you when the Lord shall greatly bless thee, &c.

## C H A P. XV.

2 **A**ND this is the manner of the release: every creditor, that lendeth ought unto his neighbour, shall release it; he shall not exact it of his neighbour, or of his brother, because it is called the Lord's release.

3 Of a foreigner thou mayest exact it again: but that which is thine, with thy brother, thine hand shall release;

4 Save when there shall be no poor among you: for, the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it.

6 Then.

## OBSERVATIONS ON CHAP. XV.

There are several other circumstances and rites appertaining to this seventh year, which are mentioned particularly in Leviticus, chap. xxv. but this, of releasing the debtor, had never been mentioned before.

2 The verb *nas* means a man that hath a demand against another, and will sue him for it. Vide Isaiah, chap. xxiv. ver. 2, where it is erroneously rendered *the taker of usury*; as also in Exodus, chap. xxii. ver. 25. The pronoun *be* refers to God; the verb is not impersonal.

3 *own*. This verb is in the fifth conjugation, that operates on another actor, and means to make another actor release; therefore it cannot be the 3d person, feminine gender, to agree immediately with thine hand; but it must be the second person, the

nominative *thou* being understood in the person of the verb, meaning, *thou shalt make thy hand to release*.

4 The English translation implieth, that, when there are no poor, this law is suspended; — which is not the case; for, if a rich man chooseth to avail himself of this law, he hath a right so to do: nay, more, no person might make a demand on another after the commencement of this year; and should he offer to pay, the creditor was to tell him, I release it; nor could he take it, unless the debtor said, notwithstanding this, I bid you to take it. So that this means, that this law should be in force, although there were no poor among them.

5 This means, that, although the case, stated in ver. 4, seems strange, and not likely to happen, as by ver. 11, yet it would happen if they observed what is here said.



6 Then the Lord thy God will bless thee, &c.

9 Beware that there be not a wicked thought in thy heart, &c.

18 ———; for, he hath served you six years, the double of an hired servant, &c.

11 A good moral may be drawn from this verse, namely, from the order in which the objects of charity are mentioned; injoining to give the preference to our brother, then to our own poor, then to a second sort of poor, being such as stand in need of a better way of living, on account of the weakness of their constitution, but cannot afford it.

12 It is a matter of great doubt whether this case is the same as that in Exodus, chap. xxi. for, in regard to the man-servant there mentioned, Scripture gives the master a permission to give him one of his female bondswomen, to get him young slaves, which is not here expressed. It is true, that circumstance might be omitted here, trusting to the command in Exodus; but, as there are two sorts of servants, one for not being able to restore a theft, as in Exodus, chap. xxi. ver. 3. and the other when he sold himself with his own good will for want, as in Leviticus, chap. xxv. ver. 39. and it is known that only in the first case the master had the liberty of giving him his handmaid. Therefore the two cases here and in Exodus may be different, but, in regard to the woman-servant, they are certainly different; for, what is mentioned in Exodus, chap. xxi. ver. 7, refers to when her father selleth her while under his jurisdiction, and here when she is grown up.

6 For, the Lord thy God blest thee as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee.

18 It shall not seem hard unto thee, when thou sendest him away free from thee: for, he hath been worth a double-hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

17 These words, *and also unto thy maid thou shalt do so*, according to the tradition of the Jews, that a maid-servant never had her ear bored, this whole paragraph speaks only of the law of the man-servant; and the woman-servant; in ver. 12, is only mentioned to take notice that she was to be furnished liberally, as in ver. 14, (to which these words refer,) as well as the man-servant.

18 The meaning of this verse is also controverted. Some think, that the common standard of the years of an hired servant, tacitly, is three years, which Aben Ezra infers from the expression in Isaiah, ch. xvi. ver. 14, *within three years as the years of an hired servant*; and, by this law, this servant is obliged to serve twice that time. Others think that, as the master had the liberty to put one of his handmaids to his man-servant's bed to get young slaves, he served him, day and night, six years, which is double the time of any other hired servant.

19 What is said here, of the firstling of the herds, refers also to that of the flock, so that they might not do any work with either, nor shear any of them; — but Scripture only mentions what is commonly the case. It is natural to do work with the ox, and not with the sheep; and so it is to shear the sheep, and not the ox; but the law is equal as to both.

## C H A P. XVI.

2 **A**ND thou shalt sacrifice unto the Lord thy God, *besides* the passover of the flocks and herds, &c.

8 ———: and on the seventh day shall be *a day of detension* of work unto the Lord thy God, &c.

11 ———, in the place which the Lord thy God shall choose to place his name there.

## C H A P. XVI.

2 **T**HOU shalt therefore sacrifice the passover unto the Lord thy God of the flock and the herd, in the place which the Lord shall choose to place his name there.

3 Thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for, thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

8 Six days thou shalt eat unleavened bread, and on the seventh day shall be a solemn assembly to the Lord thy God; thou shalt do no work therein.

11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there.

## OBSERVATIONS ON CHAP. XVI.

2 As this is a short rehearsal of what hath been more extensively explained before, Moses doth not scruple to intermix the passover with the 7 days feast; and that is the reason of his mentioning *herds*, when the passover was only a lamb or a kid of the goats.

3 The sacrifice of the passover was only the 14th day. How, then, could they eat seven days unleavened bread *therewith*: — but, with my addition in ver. 2, *besides the passover*, then this *with it* and *therewith* refer to the additional sacrifices over and above the passover, but not to the passover itself.

4 In the middle of this verse he begins to speak

particularly of the passover: *neither shall there any thing, &c.*

6 Moses did not regard to make here the particular expression, *between the evenings*, this being a rehearsal of what had been often mentioned, since all that space from mid-day is so called. Vide observations on Gen. viii. ver. 22.

8 In ver. 7, he bids them go to their tents the morning after the passover. How, then, can this mean a solemn assembly? But this Hebrew word means *desertion from work*.

11 *Shall choose*. Vide observations on chap. xii. ver. 21.

## C H A P. XVII.

## C H A P. XVII.

6 **A**T the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

## OBSERVATIONS ON CHAP. XVII.

6 Whenever Scripture makes such an expression, *two or three*, an *et cætera* must be supplied, meaning, *though ever so many*; to signify, that, if twenty witnesses should appear giving evidence to prove a fact against a man, and only two others prove an *alibi* of the prisoner, or of some of the witnesses against the prisoner, they are sufficient to destroy the first evidence.

8 to 14. They are restricted by this paragraph to follow the determination of the senate in any point of controversy concerning the meaning of a command-

ment; and their decision was to be the law which they were obliged to follow, whether they thought them right or wrong; for, that I take to be the meaning in v. 11, *to the right hand or to the left*; which plainly shews that they were at liberty to understand the words of Scripture as their own judgement should direct them, provided they observed to act according to the senate's decision, though they should think that by so doing they should act contrary to what they thought to be the meaning of Scripture.

No corrections occur in this chapter.

## C H A P. XVIII.

## C H A P. XVIII.

1 —: **T**HEY shall eat the offering of the Lord made by fire, *which is his inheritance*.

2 But he shall have no inheritance, &c.

1 **T**HE priests, the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore they shall have no inheritance among their brethren: the Lord is their inheritance, as he hath said unto them.

6 And, if a Levite come from any of thy gates out of all Israel, where he sojournd,

## OBSERVATIONS ON CHAP. XVIII.

3 I must again observe, that Scripture explains in one place what is omitted in another; so that the two cheeks and the maw, mentioned here, may

be added in Leviticus, chap. vii. ver. 34. and the breast, mentioned there, may be understood here.

6 This Levite, by the context, must mean a priest, as a Levite was not allowed to eat of the sacrifices, as we see in ver. 8. But I observed before, that, when any

8 They shall eat *share and share alike*, except their *condescensions by the fathers*.

14 —; but, as for thee, the Lord thy God has given thee *no such means*.

15 — a prophet *as I am*, from the midst of thee, of thy brethren; unto him ye shall hearken.

18 — a prophet from among their brethren, *as thou art*; and I will put my word, &c.

journed, and come with all the desire of his mind unto the place which the Lord shall choose.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

14 For, these nations which thou shalt possess hearkened unto observers of times and unto diviners: but, as for thee, the Lord thy God hath not suffered thee so to do.

15 The Lord thy God will raise up unto thee a prophet *from the midst of thee*, of thy brethren, like unto me; unto him ye shall hearken.

18 I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.

any thing is expressed by two names, on repeating it, Scripture leaves out one of them; and here they have been called by both names in ver. 1, the priests, the Levites. Vide observations on Genesis, chapter xxxviii. verse 14 and 21.

8 The English translator followed the explanation of Aben Ezra; but I cannot say that I approve of it; for, how could it be supposed that the eating of the sacrifice should affect his patrimony? It should be observed, that the Hebrew word *נֶאֱמָר* means *except*, as well as *besides*, and so Rashi renders it; and this refers to a mutual agreement the priests made among themselves, to be divided into classes, and to serve weekly by turns; and that class, whose turn it was to be left out that week, is hereby excluded from it;

and, as it was an agreement, with their own consent, Scripture terms it by the denomination of a *sale*, as they had a better share of it when it was their turn to serve, they being then less in number on that account.

14 The Hebrew words, verbatim, are, *But thou not so, the Lord has given unto thee*: meaning, that he hath not given them the use of witchcraft, &c. to know future events, but that he would give them a prophet for that purpose, as in next verse.

15 } This doth not mean that the prophet should  
18 } be in equal degree with Moses; for, that was impossible, as appears by chap. xxxiv. ver. 10. So that the similitude to Moses was to consist only as to being a prophet.

C H A P. XIX.

3 —; **A**ND *it shall be for every slayer to flee thither.*

16 *When a false evidence shall rise up against a man, &c.*

17 *Then the two men, who have the controversy, shall stand, &c.*

18 —; and, behold, the *evidence is a false evidence, and testified falsely, &c.*

C H A P. XIX.

3 **T**HOU shalt prepare thee a way, and divide the coasts of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

16 If a false witness rise up against any man, to testify against him that which is wrong;

17 Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges which shall be in those days;

18 And the judges shall make diligent inquisition; and, behold, if the witness be a false witness, and hath testified falsely against his brother.

OBSERVATIONS ON CHAP. XIX.

2 These are not the three cities mentioned in ch. iv. ver. 41, as they were already separated by Moses; but these are the second three cities, mentioned in Numbers, ch. xxxv. ver. 14. but those, in the present ch. ver. 9, were never set apart as yet, though they will be at the future restoration.

15 This is here repeated as an introduction to the next case.

16 Though Scripture mentioneth *a witness*, and in the singular number, it must mean the whole evidence, be they ever so many, but can never be less than two, as we learn from ver. 15. and Scripture's mentioning, in ver. 19, *as he thought to have done*, is an evident proof of it; for, one man singly could never entertain such a thought, as his words could not

be regarded; and what Scripture means by expressing it in the singular number must refer to every one of such witnesses in particular, and to signify that the whole evidence, though they be ever so many, is reputed as one body.

17 This cannot mean the person accused and the witness; but it means the evidence against the person accused, reputed as one single body: and the evidence that accuseth the first witnesses of false evidence; and they are also reputed as one single body: and therefore Scripture calls them *the two men*, meaning the two sets of witnesses, pro and con.

Note. This law cannot be executed but by proving an *alibi* in the witnesses, not in the person accused, though that would clear him, yet it would not be sufficient to put this law in force, as they might allege that they mistook the person.

## C H A P. XX.

9 —, **T**HEY shall appoint captains of hosts at the head of the people.

## C H A P. XX.

9 **A**ND it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

## OBSERVATIONS ON CHAP. XX.

6 *Eaten of it, and eat of it*: Hebrew, *ibbi*, *profane it*; which alludes to the command in Leviticus, chap. xix. ver. 23, that, when a man planteth a tree, he cannot eat the fruit thereof for three years;

and the fourth year he must profane it, by adjudicating the value of it to the sanctuary. Some expositors render it, *and he has not danced to it*, alluding to the merry-making at vintage-time.

7 *Taken her*, &c. This expression, in Scripture, speaking of a woman, always means marriage.

## C H A P. XXI.

4 — **U**NTO a rough stream, wherein there can be no earing nor sowing, and shall strike off the heifer's head, by its neck, over the stream.

6 —, shall wash their hands in the brook, over the heifer that was beheaded.

8 (*And the priests shall say*,) Pardon, O Lord, thy people Israel, &c.

## C H A P. XXI.

4 **A**ND the elders of that city shall bring down the heifer unto a rough valley, which is neither cared nor sown, and shall strike off the heifer's neck there in the valley.

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley.

8 Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed,

## OBSERVATIONS ON CHAP. XXI.

We cannot possibly dive into the mystery of this statute: all we know is, that it required an heifer that had not been laboured, and it was to be performed over a place that had never been tilled or sown; and therefore a river that hath a strong stream is chosen; for, there we are certain that it never could have

been manured, which cannot be ascertained of a rough valley. Besides, I have observed before, that *bru* never means any thing else than a river or a brook.

5 The priests are ordered to attend this service; but we do not see that they are ordered to do any thing, unless it be what is mentioned in ver. 8.

8 And therefore *Onkelos* adds, in the beginning of

13 —, thou shalt go in unto her, and cohabit with her, and she shall be unto thee a wife.

17 —, a double portion of all that shall be found unto him, &c.

ed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

17 But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for, he is the beginning of his strength; the right of the first-born is his.

of this verse, the words which I have added in a parenthesis; in which I think he is right, not alone for the above reason, but because the making an atonement, and praying for pardon for any transgression of the people, is the office of a priest.

Note. The Hebrew word *וְנָסַח*, here used, never means to be merciful, but pardon thou, or atone thou.

12 These injunctions, laid on a heathen woman taken captive, before she may be taken to wife, are certainly meant to render her disagreeable to him; therefore I should think *let her nails grow* is much properer than *to pare them*: besides, she would pare them without any injunction, and the Hebrew may bear one sense as well as the other.

14 The Hebrew verb *וַיִּשְׁמַח*, here used, doth not occur any where else in Scripture, except in ch. xxiv.

ver. 7. the meaning therefore is guessed at; nevertheless I think it may be formed from *וַיִּשְׁמַח* *וְנָסַח*, Ruth, chap. ii. ver. 15, which may be rendered, *between the heaps or parcels*; so I would render it here, *Thou shalt not make a parcel of her for sale*.

17 The Hebrew says here, *that shall be found unto him*, which should be left so, as it implies what he is possessed of at the time of his death only, but not of any future acquisition to his estate, either by inheritance or recovery of debts.

23 *Is accursed of God*. This might also be rendered, *is a despising of God*, since man was formed in the image of God; or *a curse of judges*, for, it may occasion the cursing of the judges, that condemned him, by the culprit's friends that should see him hanging.

## C H A P. XXII.

14 AND puts upon her invented things, and spreadeth forth an

## C H A P. XXII.

14 AND give occasion of speech against her, and bring up an evil

## OBSERVATIONS ON CHAP. XXII.

13 This law seems, at first sight, to be contradictory to that in Exodus, ch. xxii. v. 15, where it appears to be no crime for a single woman to lie with a man;

the man only is punished by a pecuniary fine; and, as for the deceit, that could never be punished with death; so that this must mean, that her husband proves that she lost her virginity after she hath been betrothed to him, which is a capital offence, as appears by v. 23.

evil report against her, &c.

17 And lo, *he hath raised invented things*, saying, &c.

21 —; because she hath wrought a villany in Israel, to play the whore, &c.

evil name upon her, and say, I took this woman, and, when I came to her, I found her not a maid.

17 And lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house. So shalt thou put evil away from among you.

## C H A P. XXIII.

## C H A P. XXIII.

3 **A**N Ammonite or Moabite shall not enter into the congregation

## OBSERVATIONS ON CHAP. XXIII.

Note. The first verse, in the Hebrew Bible, of this chapter, is, in the English Bible, ver. 30 of the last chapter.

The first thing I have to observe, on the first 8 verses, is, that not to enter into the congregation of the Lord, must mean, not to marry an Hebrew woman: for, it would be uncharitable to debar any body from becoming a member of the congregation, if he be persuaded that theirs is the true religion. And that this phrase signifies an intermarriage, may be learned from Genesis, chap. xxxiv. ver. 16, viz. "Then we will give our daughters unto you, and we will take your daughters unto us, and we will become one people:" — which shews that intermarrying consolidates an alien with the nation.

2 The word מִן, being derived from מ, an alien; as we find it in Psalms, lxi. ver. 8, in the participle passive, מִן, become a stranger; and, with the addition of a ב, it may make a noun to signify one of a strange nation; and we find in Zechariah, chap. ix. ver. 6, יָשָׁב מִן בְּאֶרֶץ מִן, which, properly translated, means, And a strange nation shall dwell in Abdad. So that I think this to be a restriction for any nation, that is not related to the patriarchs, from marrying an Israelitish woman; which restriction plainly appears from permitting the Edomites, at the third generation, to come into the congregation, assigning a reason for such permission, because he is thy brother, and the Egyptians, because thou hast been a sojourner in their land; from which it plainly appears, that, were it not for these reasons, they would be excluded from entering into the congregation for ever: and we may infer from this, that all the nations, who have



9 When thou goest forth in a camp against thine enemy, thou shalt keep thyself from any ill-favoured thing.

tion of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put any in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

have not one of these allegations in their favour, must be in the same case. And the Ammonites and Moabites are particularised, because they might be deemed brothers, as being descended from Lot; and therefore it was necessary for Scripture to exclude them from that permission, on account of the reasons alleged in ver. 4. I give this as a conjecture of my own, though the traditional explanation of the rabbins contradicts it; for, they say that *מן* means a natural son begotten by incest, such as by a sister, a daughter, or a married woman; and, though the law must be determined according to their decision, by which we must abide, nevertheless we have the liberty of understanding Scripture as our judgement may direct us, provided we act according to their decision, as we have already observed on chap. xvii. ver. 8.

3 This refers to men only; not to women; other-

wife Boaz could not have married Ruth, who was a Moabitish woman. But this restriction, as well as that of a barbarous nation, according to my explanation; differs greatly from that of the seven nations of Canaan; for, that refers both to men and women, and this to men only.

9 This doth not mean a wicked thing, as rendered in the Old Translation, but a mischance of something unclean, either by a running issue, or otherwise, or some filthy thing, &c. as appears from the context.

17 I think this means a public stew; or a place appointed for whoredom or for sodomy.

24 } This only means for a labourer, not for  
25 } any man that cometh into a vineyard or into a corn-field; and this indulgence is consonant to the charge of not muzzling the ox while he thrashes, as in chap. xxi. ver. 4.

## C H A P. XXIV.

1 WHEN a man shall have married a woman, and shall have consummated his marriage; and it come to pass, that, when she find no favour

## C H A P. XXIV.

1 WHEN a man hath taken a wife, and married her; and it come to pass that she find no favour in his eyes, because he hath found some uncleanness

in his eyes, *or that* he hath found some *indecent thing* in her, *he writes* her a bill of divorcement, &c.

2 And *that, having gone* out of his house, *she went* and *became* another man's wife;

3 And *that* the latter husband *should* hate her, and write her a bill of divorcement, and give it into her hand, and send her out of his house, or that the latter husband *that married her should* die:

4 *Then* her former husband, &c.—after that she *was* defiled, &c.—And thou shalt not cause the land, which the Lord thy God giveth thee for an inheritance, *to be polluted with sin.*

7 — and maketh a *parcel* of him, and selleth him, &c.

10 When thou *hast* a demand against thy neighbour, *even a demand of* any thing, &c.

11 —, and the man, *on whom thou hast a demand,* shall bring out, &c.

uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

2 And, when she is departed out of his house, she may go and be another man's wife.

3 And, if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife:

4 Her former husband, which sent her away, may not take her again to be his wife after that she is defiled: for, that is abomination before the Lord; and thou shalt not cause the land to sin which the Lord thy God giveth thee for an inheritance.

7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then *that* thief shall die, and thou shalt put away evil from among you.

10 When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man, to whom thou dost lend, shall bring out the pledge abroad unto thee.

13 —:

#### OBSERVATIONS ON CHAP. XXIV.

The first 3 verses in this chapter contain a chain of successive events, finishing with the case in ver. 3. — and ver. 4 expresses what the law will be in such a case. Therefore the sentence must remain in suspense to the end of ver. 3; as they all refer to ver. 4. and we thereby learn, that a man may divorce his wife, when they become disagreeable to one another, rather than be obliged to live in continual strife.

5 *A new wife.* This means to except one whom he had formerly divorced, and whom he might take again if she did not marry another man.

7 Vide observations on chap. xxi. ver. 14. The

expression here is the same as there.

8 By ver. 9 it appears, that this is also a warning not to traduce or backbite one's neighbour, by putting us in mind how Miriam was afflicted with the leprosy for slandering of Moses.

10 } Vide observations on chap. xv. ver. 2,  
11 } and on Isaiah, chap. xxiv. ver. 2, where the same expression is found.

12 } This refers to a night-garment, such as  
13 } blankets or other bed-clothes; but a day-garment he must restore him in the morning, that he may go out to seek his living. Vide observations on Exodus, chap. xxii. ver. 26.

13 — : and it shall be *reputed* unto thee as a *charitable deed* before the Lord, &c.

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee : and it shall be righteousness unto thee before the Lord thy God.

## C H A P. XXV.

9 —, **A**ND *she shall take off* his shoe from off his foot, and *shall spit* before him, &c.

18 *Who* met thee by the way, and *attacked thy rear*, even all that were feeble behind thee, &c.

## C H A P. XXV.

9 **T**HEN shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

## OBSERVATIONS ON CHAP. XXV.

9 I think the English translator wrong in render-

ing this passage ridiculous, by translating it, without any need, *that she should spit in his face.*

## OBSERVATIONS ON CHAP. XXVI.

16 *This day.* I collect, from this verse, that the commandments mentioned in this book, are to be understood as it an *et cetera* were expressed, as explained in the introduction to this book, and they constitute part of the covenant annexed, the same as the judgements and rules mentioned in Exodus, ch. xxi. xxii. and xxiii. as observed there on ch. xxiv. where also an *et cetera* was understood, to include all the sacrifices narrated in Leviticus, and other laws mentioned in that book, and in this; and, in that sense, this book

book may be called a rehearsal of the commandments.

No corrections occur in this chapter.

## OBSERVATIONS ON CHAP. XXVII.

No corrections occur in this chapter.

3 *And thou shalt write upon them all the words of this law.* There is a controversy as to the meaning of this verse, which I do not pretend to decide; and that is, whether this means every word of the Pentateuch, or only the commandments, (leaving out the historical part,) or only the heads of them.

5 This altar is that which is spoken of in Exodus, chap. xx. ver. 22, as I have there observed.

14 These Levites must necessarily mean the priests; for, in ver. 12, we see that the Levites are mentioned among the six tribes that were to stand

upon mount Gerizim; but as, in ver. 9, he called them the priests the Levites, he deems it sufficient to call them here the Levites alone, which is common in Scripture, as before observed. Vide observations on chap. xviii. ver. 6. and Genesis, chap. xxxviii. ver. 21.

26 This ~~alone~~ would have been sufficient, as it includes the whole law; but these eleven are particularised because they are of a private nature, and may be committed without being discovered: and this verse may be understood as an *et cetera* to the remainder of the commandments.

## C H A P. XXVIII.

5 **B**LESSED shall be thy basket and thy *kneading-trough*.

10 And, *when* all the people of the earth shall see that thou art called by the name of the Lord, they shall be afraid of thee.

11 And the Lord shall make thee to *excel* in *happiness*, &c.

## C H A P. XXVIII.

5 **B**LESSED shall be thy basket and thy store.

10 And all the people of the earth shall see that thou art called by the name of the Lord: and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in

## OBSERVATIONS ON CHAP. XXVIII.

5 } *Thy kneading-trough.* Vide English translation, Exodus, chap. xii. ver. 44.

11 *תִּשְׁבַּח*, rendered, *shall make thee plenteous*: — the natural meaning of this verb is, *and he will make thee remain for good*; which some expositors explain,

that, when all mankind are afflicted with troubles, he shall cause thee to remain for good, and not to be affected by them. But I think it a more natural sense to render it, *And the Lord will make thee to excel in happiness*; in the same manner as *יִשְׁבַּח* is rendered, by the English translator, *thou shalt not excel*, in Genesis, chap. xlix. ver. 4.

14 And *that* thou *goest* not aside from any of the words, &c.

17 Cursed shall be thy basket and thy *kneading-trough*.

27 —, *such as* thou shalt not be able to be cured of.

29 And thou shalt grope at noon-day in darkness, as the blind gropeth; &c.

30 —; thou shalt plant a vineyard, and shalt not *propbane* it.

35 —, *such as* thou shalt not be able to be cured of.

58 —that are written in this book, *by not fearing* this glorious and terrible name, the Lord thy God.

in the fruit of thy ground; in the land which the Lord sware unto thy fathers to give thee.

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

17 Cursed shall be thy basket and store.

27 The Lord shall smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

29 And thou shalt grope at noon-day as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore: and no man shall save thee.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

35 The Lord shall smite thee, in the knees and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

58 If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD.

24 *The rain of thy land, powder and dust.* — This means, that there will be such great drought in the land, that the dust will fly over the land as if it were rain.

30 *Propbane it.* See observation on ch. xx. v. 6.  
58 *In this book*—most likely means the book of the covenant, in which all the laws were written; or, perhaps, it means the Pentateuch.

## C H A P. XXIX.

10 —: your captains, (*the heads of*) your tribes, &c.

15 But *both* with him that standeth here, &c.

19 —, to add *the well-watered ground to the thirsty*.

## C H A P. XXIX.

4 YET the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

10 Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel.

15 But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

26 —,

## OBSERVATIONS ON CHAP. XXIX.

The first verse in this chapter properly belongs to the preceding one; for, the pronoun *these* refers to what was said before, not to what follows; and in the Hebrew copies we find it so.

2 The verb *called*, I think, means here to call their attention to what he was going to say; for, they were assembled together to hear the words of the covenant.

4 I cannot tell what can be the meaning of this verse, unless it is, that they always were so perverse, that they acted as if they had no understanding, nor sight, nor hearing, till now that they seemed to be reconciled to the Lord; and this is attributed to God, as is every event in Scripture, though he is not the immediate cause of it, but may be said to be the distant cause, by not preventing it.

10 The word *וְאִתּוֹ* must be here understood after *וְאִתּוֹ*, as if repeated, which is very common in Scripture.

12 That *thou shouldst enter*, &c. but, strictly according to the Hebrew, it is, *that thou shouldst pass through the covenant*, &c.

18 A *root*, &c. This figurative expression, I suppose, means some heretical system lurking in their

mind; which at first might infect a family, then a tribe, and at last pervade through the whole nation.

19 To add drunkenness to thirst. This metaphorical expression I think is not rightly translated, though generally admitted to mean, to add the sins committed ignorantly, expressed by drunkenness, in which state a man knoweth not what he doth, to those which are done presumptuously, expressed by *thirst*. Now, besides that thirst hath no analogy to acting presumptuously, I think that Moses, according to this interpretation, would speak very improperly; for, what can be added to crimes committed purposely to provoke the Lord? Therefore I understand this sentence quite the reverse; for, the Hebrew expression, *וְאִתּוֹ*, means *full, satiated, fat*; a well-watered garden: therefore I render it as in my translation, and so explain the metaphor thus: *to add* the crimes committed through wantonness and pride, which have a great analogy to presumptuousness, to those committed when led by a strong desire, not being able to subdue the passions, which has great affinity with thirst: as, when David brought Uriah's wife to his bed, it was a crime which he scarcely could withstand; but, when he caused the death of Uriah, it was

26 —, gods *which* they knew not, and *which* he had not allotted them.

27 *Therefore* the anger of the Lord, &c.

26 For, they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them :

27 And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book.

was a great addition to his crime. The Levite, that served idolatry at Michah's house, (as in Judges, chap. xvii. ver. 8,) to keep himself from starving, when he continued in the crime, added the well-watered ground to the *thirsty*.

23 *Nor beareth.* Hebrew: *nor causeth to spring forth.*

29 *The secret things,* &c. This is added here to warn us not to overlook public crimes, but to take care to bring the guilty to justice, particularly in regard to idolatry.

## C H A P. XXX.

3 **T**HAT then the Lord thy God will *bring back* thy captivity, &c.

4 *Although thou be driven away* unto the outmost parts of heaven, &c.

9 And the Lord thy God will make thee *excel* in every work of thine hand, &c.

## C H A P. XXX.

3 **T**HAT then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.

4 If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit

G g 2

of

## OBSERVATIONS ON CHAP. XXX.

This chapter announces the restoration of Israel.

4 נִדְּחָךְ is a noun substantive verbal, describing the action of driving or casting away, with the pronoun possessive *thy* joined to it: so that the properest trans-

lation is *thy expulsion*, or *thy being cast away*.

6 *Will circumcise thine heart.* This is a figurative expression, meaning, that he will remove the uncircumcision or abomination of their heart, that they may love him.

9 Vide observation on chap. xxviii. ver. 11.

20 —, for, *that* is thy life and the length of thy days, &c.

of thy land, for good: for, the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.

20 That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for, he is thy life and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

20 *For that is thy life.* Scripture, having admonished them in the preceding verse to choose life, tells them, in this, in what manner they should make that choice, which is by loving the Lord, by obeying his voice, &c. saying, that this is their life:

so that the pronoun, *was*, here used, refers to that choice, and not to *the Lord*, as is to be understood from the present translation, which renders this pronoun *be*.

## C H A P. XXXI.

21 — : for, I know their *inclination by what they do* even now before, &c.

## C H A P. XXXI.

9 **A**ND Moses wrote this law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them

### OBSERVATIONS ON CHAP. XXXI.

9 *The priests, the sons of Levi.* This proves what I have observed on Numbers, ch. iv. ver. 15. for, now, the number of priests was greatly augmented, as well by the increase of the family of Eleazar and Ithamar, in the forty years they were in the wilderness, as by the addition of all Phineas's family, sons and grandsons, &c. as in Numbers, chap. xxv. so that, very probably, the permitting the Levites to carry the ark was taken away.

10 The Hebrew word *ppo* means *at the end*; and, when joined to a number of years, it certainly means the last; but still a doubt remains, whether it means the beginning of that year, (as in chap. xv. ver. 1, and in Exodus, ch. xxiii. ver. 10 & 11, and in Levi-

ticus, chap. xxv. ver. 3.) or the end of it, which occasions a controversy between *Rashy* and *Aben Ezra*: the first understands it to be after the seventh year is past, and the latter explains it to be in the beginning of that year.

21 For fear of being misunderstood in my translation of this verse, I am obliged to explain my meaning; for, at first sight it may appear as if I thought that God judges of future events by what has passed. Far be such an idea from me: and therefore I must observe, that this is not a speech from God, which Moses was to repeat to the children of Israel in God's name; but he was to tell them so in his own name. And there is nothing improper in Moses's judging of future events by what he had found by experience: and so we find, in ver. 27, that he actually told them words to the same purpose.



29 — ye will utterly corrupt *your ways*, &c. — *when ye shall do that which is evil in the sight of the Lord, to provoke him to anger through the work of your hands.*

them as a witness : for, it shall not be forgotten out of the mouth of their seed ; for, I know their imagination which they go about, even now, before I have brought them into the land which I swear.

29 For, I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you : and evil will befall you in the latter days, because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

25 The Levites, in this verse, must also mean the priests, as we see in the next verse, where they are bidden to put the book of the law next to the

ark of the covenant, in which place no Levite was permitted to enter.

## C H A P. XXXII.

3 **W**HEN I call out the name of the Lord, ascribe ye greatness unto our God.

## C H A P. XXXII.

3 **B**ECAUSE I will publish the name of the Lord : ascribe ye greatness unto our God.

5 *Did*

## OBSERVATIONS ON CHAP. XXXII.

This chapter contains a poetical song, very elegantly written ; but many of the expressions do not occur any where else in Scripture, and therefore their meaning is only guessed at ; and, as such, I shall not be very particular in correcting the translation of them, as it cannot be done with any certainty.

1 This song is meant as a warning of what would happen to them in case they should prove disobedient to the law, and also as a justification for the punishment that God would bring upon them : Moses calleth heaven and earth to witness it, for two rea-

sons ; first, because they are durable ; and, 2dly, as they were to be in part the instruments of correction : the first in not yielding rain, and the second in not producing their maintenance.

2 He comparcth his doctrine to the rain, which obeyeth God's will, in causing every thing to grow ; so would his predictions be surely accomplished. — Note. Isaiah, in chap. lv. ver. 10 and 11, useth much the same figures. The words נשקים and נרמים are quite synonymous : the first is derived from נקם, *a storm, or heavy shower* ; and the other from נרם, *to shoot an arrow* : and so are נשם and נשם synonymous ; the distinctions translators make are merely

5 *Did he destroy them wantonly?* no, their spot is of his children, a perverse and crooked generation.

10 —; *he surrounded them*, he instructed them, &c.

14 —, *with the choicest of lambs*, and rams of the breed of Bashan, and goats; with the *best* of kidneys of wheat: and thou didst drink *wine*, the pure blood of the grape.

15 —; thou art waxen fat, thou art grown thick, *then thou didst kick*: then he forsook, &c.

17 They sacrificed to devils, *which are no God*, to gods who *regarded* them not, &c.

5 They have corrupted themselves; their spot is not the spot of his children: they are a perverse and crooked generation.

10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 But Jeshurun waxed fat, and kicked: thou art waxed fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the Rock of his salvation.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

19 And,

merely of their own invention, to render it more agreeable to their language; for, it is customary, in Hebrew, to repeat sentences in various phrases, which is reckoned a special kind of eloquence. The first of these expressions is a general name for the green-ribs of a fruitful ground, in which even trees are included: vide observations on Gen. ch. i. v. 11. and Joel, chap. ii. ver. 22. The second means grass and all manner of herbs, trees excluded.

3 This is addressed to the witnesses, heaven and earth.

5 *Their spot is* — means, the blame lieth on themselves, who are his children.

6 *Made thee* — means, established thee as a nation.

7 } This refers to the division of languages,  
8 } which they had learned from tradition, when  
9 } they separated themselves, and formed several nations, even as many as the number of the children of Israel that went down to Egypt, i. e. seventy, allowing to every nation a protecting angel; but the Lord chose Israel for his people and the lot of his inheritance.

10 } This describes Israel in Egypt, expressing  
11 } their issuing thence under God's protection  
12 } in figurative expressions; for, the wilderness refers to their being bewildered in idolatry and heretical systems in Egypt, as it appears in Ezekiel, ch. xx. ver. 7.

10 This doth not mean that *he led them about*, but that he surrounded them with his cloud and divine protection, that none should be able to approach them to do them any hurt.

13 } This describes their coming into the land,  
14 } where they enjoyed plenty and all manner of dainties which the land produced.

14 Aben Ezra saith, that a grain of wheat hath the shape of a kidney. Be that as it may, this seems to be an hyperbole, meaning that their grains of wheat should grow as big as a kidney, to describe their great plenty.

15 } These verses describe their rebellious pro-  
16 } ceedings. In verse 15 he addresseth himself  
17 } to the witnesses, complaining of the ingrati-  
18 } tude of the nation; then, in the same verse, he uses the second person singular, as if speaking to Jeshurun,

19 And, when the Lord saw this, *he was provoked to indignation*, because of the provocation of his sons and daughters.

21 —: *so I will make them suffer the jealousy of them that are no people, and I will vex them with a vile nation.*

22 For, a firebrand is kindled in my nostril, &c. — and will set the foundations of the mountains *in a blaze*.

23 I will consume evils upon them, &c.

26 I said *I would utterly destroy them*, I would make, &c.

19 And, when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters.

21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

22 For, a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

26 I said I would scatter them into corners, I would make the remembrance of them to cease from among men.

28 For, they are a nation void of counsel, neither is there any understanding in them.

29 Oh!

Jesurun, last mentioned, meaning the whole nation, reproaching them for their perverseness. — Then he addresses himself again to the witnesses, complaining of their atrocious behaviour, and therefore speaks in the third person, *he forsok*, &c.

16 and 17 are a continuation of the same reproofs. *To gods whom they knew not*—might more properly be rendered, *to gods who regarded them not*, meaning, that had done them no good, as the true God did.

18 The accusation is here finished.

19, &c. This is a description of God's jealousy and provocation. As to my translation of the verb *provoked*, and *he was provoked to indignation*, vide 2d Samuel, chap. xii. ver. 14, and my observations on the same, that being in the third conjugation, therefore it hath an active signification; and this, being of the first, may be rendered neutral or passive.

20 *Hide my face*—means, to withdraw his providence. Here Moses relates what the Lord will then say.

21 This means *measure for measure*. I think my translation more natural than the present; and, as to the word *vex*, it very often means *grief* and  *vexation*;—

and so it might be rendered, in the first sentence, *they have vexed me with their vanities*. And *no people* is supposed to mean the Chaldeans; as Isaiah saith, in chap. xxiii. ver. 13, *The land of the Chaldeans; this people was not*. — *A vile people*—means a people that keepeth no faith, and is supposed to refer to the Romans.

22 *In my nostril*. This expression is figurative;—for, *anger* is expressed in Hebrew with the same word as *nostril*, that being taken as the seat of anger.

23 This is meant as an hyperbole, signifying that no evils nor any arrows should be left, as all should be spent on them.

26 *I would scatter them*. This is certainly wrong; for, God actually declared that he would scatter them, so that he could not say here that he would have done it, *were it not that he feared*, &c. as in the next verse; but the Hebrew verb, here made use of, doth not occur any where else in Scripture, and therefore nothing can be said with certainty: however, as sentences are commonly repeated, the meaning of this may be collected from the latter sentence in this verse.

29 Oh! if they were wise, *they would consider this; then they would understand the latter end of them.*

30 *How that one used to chase a thousand, and two put ten thousand to flight; unless that their Rock sold them, and that the Lord delivered them up.*

32 —, and of the vineyards of Amora, &c.

36 For, the Lord will *avenge* his people, &c. —; when he *shall see* that their power is gone, and having none *endowed with a ruling power, or an upholding strength.*

38 The fat of *whose* sacrifices they did eat, &c.

29 O that they were wise, that they understood this, that they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?

31 For, their rock is not as our Rock, even our enemies themselves being judges;

32 For, their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter.

36 For, the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and that there is none shut up, or left.

37 And he shall say, Where are their gods, their rock in whom they trusted;

38 Which did eat the fat of their sacrifices, and drank the wine of their drink-

29 } The pronoun *this*, in ver. 29, refers to what 30 } is said in the beginning of v. 30. and *the latter end of them* refers to the end of said ver. The meaning of these two verses is, that God had declared, in the preceding 3 verses, that he would utterly destroy the nation, on account of their wicked proceedings, were it not for the pride and ignorance of the heathens, who would attribute it to their mighty power, and not to a punishment from God on his people; and Moses, making a digression, in ver. 28, (which therefore should be put in a parenthesis,) to inform us that those pagans were an ignorant people, void of counsel, now saith, in ver. 29, that, if they had any wisdom, they would make particular reflection on *this*, — namely, how, in former times, one Israelite pursued a thousand, and two put ten thousand to flight; then they would understand the reason that it is not so in their latter days, meaning the time that they were subdued and carried into captivity; and they would find that it could only be, that their rock (meaning the Lord) had sold them, and that the Lord had delivered them up. I need not mention here, that the verb *revert* means *to deliver*. — Vide 1st Samuel, chap. xxiii. ver. 20.

31 This is also a digression of Moses, informing the assembly, that the rock or protector of the heathens is not like theirs, who is the true God, &c.

32 By the context here, as well as in Isaiah, ch. xvi. ver. 8, it appears, that *now* means *vines* in both places, and not *fields*; and this is a figurative expression, meaning to describe the cruel behaviour of those heathens towards them; which is continued in ver. 33.

34 The pronoun *this* refers to what is said in ver. 32 and 33.

36 Note. The verb *to judge*, very often in Scripture means *to avenge*, or *to take one's part*; particularly when God saith, that he will judge the widow and the fatherless.

*my* is a participle passive. We have this verb in an active signification in 1st Samuel, chap. ix. v. 17, This shall *rule* over my people.

*was* is also a participle passive. We find this verb, in Nehemiah, chap. iii. ver. 8, in an active sense, to mean, *and they fortified* Jerusalem.

37 and 38. And *he shall say*—means God, who will reproach them with the idols they served, and whose sacrifices they did eat: *let them help them now.*

41 *That* I will whet the edge of my sword, &c. — and to them that hate me I will requite their deserts.

43 Proclaim, ye nations, *this to be* his people, &c. —, and he will atone for his land and for his people.

52 And thou shalt see the land at a distance, but thou shalt not go thither, &c.

drink-offerings? let them rise up and help you, and be your protection.

41 If I whet my glittering sword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me.

43 Rejoice, O ye nations, with his people: for, he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people.

52 Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

39 But now they see, that he alone existeth for ever.

40 This is an oath by his own existence.

41 And therefore this should be rendered as *he* is usually rendered after an oath, *that I will whet the edge of my sword.*

43 Vide Isaiah, chap. lxiii.

43 This verb, *וַיִּשָּׂא*, means, *to make a proclamation.* Vide English translation in 1st Kings, chap. xxii. ver. 36, where *וַיִּשָּׂא* is rendered *the proclamation.*

52 *מֵרֶחֶק* means *at a distance.* Vide my observation on 2d Samuel, ch. xviii. ver. 14.

## C H A P. XXXIII.

2 —, **A**ND gave light unto them from Seir: &c. —; from his right hand a constant fire unto them.

H h

## C H A P. XXXIII.

2 **A**ND he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them.

3 —;

## OBSERVATIONS ON CHAP. XXXIII.

This chapter contains Moses's last blessing to the children of Israel, and begins with a narrative of the first appearance of the *Shechina*, which began from mount Sinai, and manifested itself from Seir and

mount Paran, by the glorious conquests of the two kings of the Amorites, Sihon and Og, attending them with a constant fire. Aben Ezra.

2 *וַיִּשָּׂא* means *to shine*, and can never be rendered *to rise up*, unless speaking of the sun; and this may also be learned from the next verb, as it is customary to

3 —; they bear *thy* commandments.

5 —, when *he* gathered together the heads of the people *with* the tribes of Israel.

11 —, smite *them* through the loins that rise *up* against him, and them that hate him, *so* that they rise not *up* again.

14 —, and for the precious things brought forth *in* moons.

17 —: with them he shall push the people *all* together to the ends of the earth, &c.

3 Yea, ye loved the people; all his faints are in thy hand: and they sat down at thy feet: every one shall receive of thy words.

5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

11 Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

19 —:

to repeat the sentences in different phrases. *A fiery law*: according to *Aben Ezra*, it should be rendered a *constant fire*; for *ni* in Chaldee means a *law*, but not in Hebrew. And what hath mount Seir to do with the giving of the Decalogue? He also saith, that, according to the Christians, it alludes to the Gospel, and that the Mahometans understand mount Paran for the Alcoran; but he confutes both these suggestions, and proves, from several passages in Scripture, that, wherever the like expressions occur, they allude to battles, where the Lord's power was manifested. See Judges, chap. vi. ver. 4. and my observations on Psalm lxxviii. ver. 7 and 8.

3 *His saints*—mean the priests who bear the ark, which contains the tables with the ten commandments. *And in thy hand*—is addressed to God, meaning that they were constantly near the ark.

6 Simeon is not mentioned: the reason is supposed to be, because his inheritance in the land should be blended with Judah's inheritance. Judah's blessing perhaps refers to both.

8 *Of Levy*—means concerning him. And the pronoun *thy* Urin, &c. is addressed to God. *Thy holy one* is expressed in Hebrew, with *the man of thy saints*. And the latter part of the verse seems to allude to his

own and Aaron's transgressions at the waters of Meribah; or perhaps it alludes to the temptations and strife mentioned in Exodus, chap. xvii. praising them for not being concerned in it.

9 *Who said unto his father*, &c. — By Exodus, chap. xxxii. ver. 26 and 27, it appears that they presented themselves to Moses, to destroy those who worshipped the golden calf.

12 By the expression, *and he shall dwell between his shoulders*, he seems to allude to the holy temple that should be built in his inheritance. And this refers to the ark, and the *Shubina*, or glory of God, that resided there.

14 *Moons*, in the plural, seem to express a duration of time, not that the moon affected the growth, as may be understood from the English translation; for, if so, *moon* should be in the singular number:—but, as the expression stands, it means, that the growth will be effected in a number of moons.

15 *Ancient mountains*. He doth not mean that these mountains and hills are more ancient than others; but it is only a poetical addition, meaning, *ever since the world was created*.

16 *That was separated from his brethren*—alludes to his having been sold to the Egyptians.

19 —: for, they shall suck the production of the seas, &c.

22 —, Dan is like a lion's whelp, that leapeth out of Bashan.

26 O Jeshurun, there is none like unto God: be, that rideth upon the heaven, and in his excellency on the upper heaven, is thine help.

27 (Which is) the habitation of the ancient God, and underneath are the everlasting arms, &c.

28 Then Israel, the spring of Jacob, shall dwell in safety by himself, on a land of corn and wine, &c.

19 They shall call the people unto the mountain, there they shall offer sacrifices of righteousness: for, they shall suck of the abundance of the seas, and of treasures hid in the sand.

22 And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

26 There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them.

28 Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

19 *נָחַם* means influence, Providence, not abundance; for which reason I have rendered it, the production.

21 And he provided the first part, &c. — This refers to his choosing his own inheritance, in conjunction with the tribe of Reuben, &c. A portion of the lawgiver — means, Moses's burying-place. He came with the heads of the people — means, their going before their brethren to the conquest of the land: therefore it might more properly be rendered, and he came as the heads of the people; — for, there is no *וְיָצֵא* in the Hebrew: And, by so doing, he executed the justice, &c.

26 After he hath blessed every tribe in particular,

he addresses himself to all Israel in a body.

27 *בְּיָמֶיךָ*, the habitation, is closely connected, and refers to the last word in the preceding verse, *מִן*, the upper heaven; and, in order to express the same, I have added, in the beginning of this verse, which is, as I think, to be here understood. The English translator, not attending to this connection, rendered it thy refuge, which is not the meaning of it; for, there is no word in this verse that signifies refuge, as the nouns *בְּיָמֶיךָ* and *בְּיָמֶיךָ* seem to be synonymous, as may be seen in Psalms, lxxvii. ver. 2. — *בְּיָמֶיךָ*, his tabernacle, *וּמִשְׁכָּנוֹ*, and his habitation. — Besides, the pronoun *thy* is not in the Hebrew.

## OBSERVATIONS ON CHAP. XXXIV. and last.

Aben Ezra makes a great mystery about these 12 verses, as if they were certainly written by Joshua; and some pretend to understand, from his words, that the

Pentateuch was written long after Moses's death. Some critics affirm, that this book suffered some interpolations and corrections in after-ages; which I think

think cannot be admitted either by Jews or Christians: for, if so, it destroyeth the living evidence of its truth, which should appear from the events in the several succeeding ages. And, as to the passages which *Aben Ezra* insinuates were interpolated in subsequent ages, I could very well prove that his allegations are fallacious; but this, I conceive, is not the proper place to enter into such a discussion. I

shall only add here, that I allow that *Joshua* wrote these twelve verses, *Moses* having ordered him to narrate his death, and in what manner he should do it; — and the command, in chap. xxxi. ver. 26, namely, to take the book of the law, and put it at the side of the ark, needed not to be executed till *Joshua* had done writing what *Moses* had ordered him.

END OF THE PENTATEUCH.



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T O T H E  
P U B L I C.

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**T**HE foregoing sheets contain a correction of the present English translations of the Pentateuch, with a proper explanation of such passages as seem to be somewhat obscure, reconciling at the same time every apparent contradiction.

This specimen is submitted to your judgement; and, should it meet your approbation, the author hopes you will signify the same by subscribing to a second part of a New English Translation of the Hebrew Bible, being a continuation of the historical part thereof, containing the following books: viz. the Books of Joshua, Judges, and Ruth; First and Second of Samuel; First and Second of Kings; First and Second of Chronicles; Ezra, Nehemiah, and Esther.

After which the author proposes to publish a third part, containing: the Books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon.

And then, the fourth and last part, containing: the Prophet Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the twelve minor prophets, viz. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah, Malachi:

The whole is now in the author's hands, quite ready for the press.

E R R A T A

# ERRATA AND OMISSIONS.

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- Page 3. Observation on v. 9. 7th line,—were formed, *read*, having been formed.  
 Ditto, ditto, 9th line,—was deemed, — it was deemed.
7. New translation, chap. ii. ver. 19.—And out of,— Now out of.
8. Observation on ditto, 24, at the end,—cleaves, *read*, cleave.  
 New translation, iii. 3.—you die, *read*, ye die.
22. Observation on xvi. 12.—the preposition, *read*, .
23. New translation, xvii. 12.—in your house, —in the house.
24. Observation on xviii. 2d column, 7th line, — Mr. Wright, *read*,  
 Mr. Bankes.
37. Observation on xxx. 2d column, ver. 38.— *they*, refers, *read*,  
*they might be*, refers.
44. Ditto on chap. xxxvi. — at the end, before the name Mahalah, *insert*,  
 in chap. xxviii. ver. 9.
48. Observation on chap. xxxviii. first column, 4th line from the bottom,—  
 them putting, *read*, putting them.
80. New translation, chap. xii. ver. 40. — children, *read*, children of Israel.
82. Observation, xiv. 25, first column, — let us go, *read*, let  
 us flee.
84. Ditto, xv. 13, at the end,—*insert*, see old translation,  
 ver. 14.  
 Old translation, 6th line, told, *read*, hold.
92. Observation on chap. xxi. ver. 8, first column, 2d line,—the restriction,  
*read*, this restriction.
97. New translation,—instead of the full stop, at the end of v. 23, it should  
 be only a semicolon, the sentence not being complete.
103. New translation, chap. xxix. v. 17,—cut the ram, *read*, joint the ram.
105. Observations on ver. 8,—at the end of the second column, after the  
 words *to do*, insert a full stop; and the following words, *between  
 the evenings*, should be in Italics. It is a reference to the translation,  
 and begins a new note.
- Observation on chap. xxx. ver. 4, first column, 2d line, — to express,  
*read*, to explain.
111. The last words at the end of the second column,—*then comes in*, ver. 33,  
 &c. were inadvertently inserted.

- Page 112. New translation, chap. iv. ver. 23.—before the &c. the words, *he shall bring his offering*, are omitted. And in said chap. ver. 28, before &c. the words, *he hath sinned*, are also omitted. N. B. In both the said verses, the words, *come to his knowledge*, which are in the old translation, will (by inserting the two aforesaid omissions) appear to have been designedly left out in the new translation.
114. Observation on chap. xxxvii. ver. 25, second column, as it now stands, seems to be somewhat obscure; but, to make it more intelligible, the words, *This I suppose means*, with which it begins, should be left out, and it should be thus worded: “ Ver. 25. After mentioning that the length of the altar was one cubit, and that the width was one cubit, the addition, of the words *it was four-square*, seems to be superfluous; which induces me to think, that the expression, *and two cubits was the height of it*, refers only to the word *four-square*, meaning to signify that only the two top cubits were square; but it doth not determine the height of the altar.” See chap. xxvii. ver. 1, &c. as in said observation.
116. Where it says, as a title, omitted page 26, *read*, 28.  
 Observation on Genesis, chap. xxiii. line 11.—might, *read*, may.  
 Ditto ditto, 2d column, 3.—by this expression, *read*, thereby.
119. New translation, chap. ii. v. 2.—and the priest, *read*, and the priests.
138. Ditto, xvii. v. 14.—after the word *life*, an &c. is omitted; and the *ye* should be with a capital Y.
151. Old translation, ver. 54.—in years, *read*, in these years.
153. Observation on chap. xxvii. 4th line, — having no use, *read*, being of no use.
159. Ditto on ver. 10, at the end,—*to be added*, who shall not be obliged to share it with the other priests.
166. New translation, ver. 14.—well say, *read*, will say.
222. Observation on chap. xxiv. 6th line,—and, *read*, though.

